

# SERMONS PREACHED BE- FORE HIS MAJESTIE, and upon other speciall occasions.

Viz.

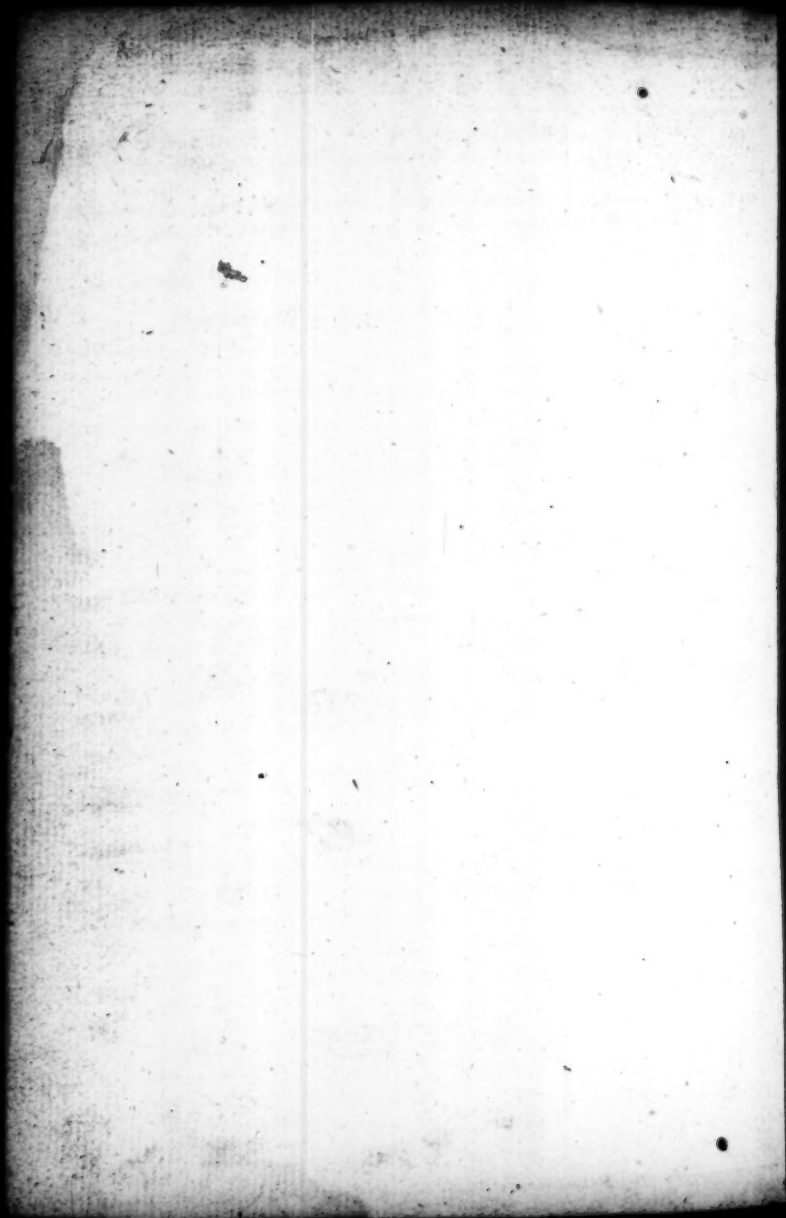
- 1 *The Pillar and ground of Truth, in 1 Tim. 3. 15.* page 1.
- 2 *The New Life, 1 John 5. 12.* page 27.
- 3 *A sensible Demonstration of the Deity, Isa. 64. 4.* page 59.
- 4 *Exact Walking, Ephes. 5. 15.* page 91.
- 5 *Samuels support of sorrowfull Sinners, in 1 Sam. 12. ver. 20, 21, 22.* page 135.

By the late faithfull and worthy Minister of Je-  
sus Christ, *John Preſſon*, D<sup>r</sup> in Divinity, Chaplaine  
in Ordinary to his Majesty, Master of *Emanuel*,  
College in Cambridge, and sometimes  
Preacher of *Lincolnes Inne*.

*The fourth Impression, Corrected and amended.*

LONDON:

Printed for *James Boler* and *Ioane Greene*, and are  
to be sold at the *Marigold* in *Pauls Church-*  
*yard.* 1634.





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SERMONS

PREACHED

BEFORE HIS MAJESTY

and upon other speciall

occasions

By

211;08



## To the Reader.



**T**HE AVTHOR  
himselfe, being  
binared by death  
from digesting  
his thoughts in-  
to Tractate.  
more accomodate for all mens use,  
presaged notwithstanding, a lit-  
tle before his death, that they would  
be pressed into publike view by one  
or other, who might perhaps bee  
lesse carefull; which that he might  
A 2 prevent,

## To the Reader.

prevent, he bequeathed the care of those Sermons that were onely preached at Lincolnes-Inne, to those his worthy friends, by whom you see them faithfully set forth, who living in the City, were better conversant with those that tooke them from his mouth. All others whatsoever unto us, who (though much more unworthy and unable) were yet more frequently his Auditors in other places, and had reason fully to know his Doctrine, manner of life, purpose, &c. should therefore bee more guilty of ungratefull negligence, if any of those Lamps, into which hee emptied the golden oyle out of himselfe, should not by us bee lighted up to serve the Temple, to which undoubtedly by him

## To the Reader.

him they were devoted. Moved therefore with the necessity of our duty, their former good example, and the successfull entertainment the rest have found, we doe here adventure into light these five short Sermons, preached at speciall times, and in Auditories of greatest worth and expectation, and accordingly composed of more exact materials, and closer put together, which in him may well be pardoned, who in all his other workes did bow his more sublime and raised parts to lowest apprehensions. Wee have laboured what we could to discharge the trust by him reposed in us, and desire that others would be pleased to forbear the putting forth of anything of his, without acquainting some of

## To the Reader.

us therewith, by him deputed for  
that worke; who as soone as may be,  
will be carefull to present thee with  
what else soever we shall thinke use-  
full; the Lord grant they may doe  
as much good as the Author of them  
did intend.


T. G.

T. B.



The Doctrines, with the most  
Speciall notes contained in these  
ensuing Sermons.

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# The Doctrines.

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# THE PILLAR AND GROUND Of TRUTH.

1 TIM. 3. 15.

*But if I tarry long, that thou mayest know  
how thou oughtest to behave thy selfe in  
the house of God, which is the Church of  
the living God, the Pillar and Ground of  
the Truth.*



Here are two maine principles, upon which the whole frame of Popery is founded; first, *That the Church of Rome is the onely Catholike Church:* secondly, *That the Church cannot erre.* By which latter principle they have brought on them.

themselves a desperate necessity, never to amend or reforme whatsoever is once decided by the Church. These are the principles that first instill into their Novices ; these are the traines, wherewith they seek to winne mento themselves : for when they cannot prove their points in speciall and particular, they take them all in grosse, and by this one principle (*Our Church, which cannot erre, hath so decided it*) they prove a bundle of them together. So when they can shew no ground in Scripture for their clouded, ungrounded, superadded opinions, they fasten them and hang them all upon this pinnacle of the Church ; which because it is infallible, admits of no examination. And whereas truth seekes out no corners, desires to see the light, and come to tryall ; Popery delights to hide it selfe in these obscure and uncertaine generalities. As for example : aske them what ground they have for invocation of Saints, worshipping of Images, Indulgencies, superadded Sacraments, and a multitude of superstitious ceremonies ; their answer is, The Church hath so decided it ; and her decrees are all infallible, and not to be examined by particular men, which are inferiour. So that pull but this pillar downe, as *Sampson* did, and the whole frame of Popery, with all that stay themselves upon it, comes presently tumbling downe.

Yet because they thinke it too improbable a course

course to build all on the naked assertion of the Church, which is onely to interpret and not to make the Text, therefore they bring in traditions, which they call unwritten verities, and make them of equall value and credit with the Text: but if you aske them what these unwritten verities are, and how they may be knowne from counterfeit; they say onely the Church can tell th at, to whose custody they were committed, and who onely is able to judge infallibly, which are the genuine Traditions, and which not. And if Scripture at any time bee brought against any of these points, they say it belongs to the Church of Rome to declare what bookes of Scripture are canonicall, what translation is authentically, what interpretation must bee the sense of Scripture, and in effect they will be onely judged by themselves, and whatsoever wee say, they choke us with these principles, *Theirs is the onely Church, and, The Church can never erre.*

Now of all places of Scripture, whereby they would vindicate to themselves this privilege, this verse that I have read is one of the chiefest; but how justly, wee are now to consider.

Sayes the Apostle to Timothy, *I have written unto thee, that thou mayest know how to behave thy selfe in the house of God: as if he should say, It is of much moment that the house of God be ordered and kept aright, bee swept continually*  
and

and purged, because it is the *Pillar and Ground of Truth*, that is, the ground and place where truth (which is the households food) is nourished, and doth grow; into which if falshood creepe, their food will soone be poysoned, and so not nourish but corrupt, nor fit them to salvation but destruction: so that the Apostle in this verse hath this double scope.

First, to describe the Church by this distinguishing property; that it is *the Pillar and Ground of Truth*; that is, Truth is the signe, whereby this house of God is knowne from other houses.

Secondly, he sayes, *in the house of God, &c.* not in the Church of Ephesus, lest any should conclude (as now the Papiests would) that the truth were sonayled and fastened to any one particular house or pillar, that it could never be taken downe from thence, and hanged up in another place; which is flat contrary to the scope of the Apostle in this place, who in the beginning of the next chapter shewes evidently, that in the latter times some should depart from the faith, and give heed to seducing spirits and doctrines of Devils, *forbidding to marry, and commanding to abstaine from meats.*

The Papiests would make us beleeeve, that because the truth was once at Rome, it is there still. Indeed the house and place where once it was, they may still shew perhaps; but the inhabitant is now departed, and the truth, which  
was

was the signe, is taken downe, and hanged up  
elsewhere, instead whereof these very errors  
hang, which the Apostle doth foretell to be the  
signes of Truth's departure, *forbidding to marry,*  
*and commanding to abstaine from meats.* If they  
object, they forbid not all to marry. I answer,  
no hereticke or people since the beginning of  
the world did ever doe it, nor is it credible that  
any ever will; for then the world would soone  
be at an end: but they forbid some to marry  
at any time, as the Clergy; all at sometimes;  
and that not as a precept of conveniency, but  
necessity and holinesse.

The Papists indeed say, that the Church is lo  
the pillar and ground of truth, that there is no  
truth but what comes from the Church, & that  
whatsoever comes from the Church is true in-  
fallibly, and no subject to error: but this can-  
not be the Apostles meaning here. First, there  
may be truths in other Writers that are not of  
the Church: though the Garden bee the most  
convenient and ordinary place and ground of  
hearbs, yet some Violets may bee gathered in  
the Woods, and on the high-way side.

By Truth therefore here is meant divine and  
sacred truth, a plant of Gods owne Garden, not  
growing in the Wildernesse and waste.

Besides, as some truths may be found without  
the Church, so some errors may bee found  
within the Church: though the Garden be the  
proper ground and place of hearbs, yet weeds  
may



may also grow there, as tares may in the field, which notwithstanding is the proper place of wheat.

Again, when he saith, *The Church is the pillar and ground of truth*, his meaning is, that in the Church of God, the truth ought alwayes to be preserved and kept, that is, those that professe themselves to be the Church, ought to maintaine the truth; that is their duty which they are bound at all times to performe: but it's no good consequence to inferre, A thing is surely done, because some ought to doe it; for men doe not alwayes performe their duties, nor discharge the trust that is committed to them.

Lastly, it is to be marked, that the Apostle saith in generall termes, *The Church is the pillar and ground of truth*, not this or that particular people, of Ephesus, or Corinth, or Rome, or any other City or Countrey; for the Church may make a progresse, from one people to another, as now it hath from those famous Cities of Asia unto other parts. Indeed while the Church continues in a place, so long the fundamentall truths continue, but when she changeth habitation, the truth goes with her; for these cannot dwell asunder: while the Church continued at Rome, so long the Truth continued, but no longer.

*Obiect.*

If they object, that a Pillar is the prop and *sustentaculum* of that building wherein it is, and therefore cannot bee removed to another place,



place, unless the building be destroyed and per-  
ish: since then the Church of Rome was once  
the pillar and ground of truth, it is so still.

I answer, the Apostle in this place speaks of  
a pillar, not *more architectonico*, as understand-  
ing by it some essentiall and inseparable  
peece of the building, but *more forensi*, for such  
a post or pillar, on which tables and proclama-  
tions, and such things are wont to hang; and  
from such pillars such things may soone bee  
separated. Such a pillar was this people of  
Ephesus, which stood long after the truth was  
taken downe, and Mahumetanisme hanged up  
instead thereof. And that it thus meant, appears  
by the other word, *θεσάυρα*, joined with it, which  
signifies a seat or receptacle, at all times sepa-  
rable from what is in it. And indeed (as before  
I said) the Church is the ground of truth, as the  
garden is the ground of herbs, which wee  
know may bee plucked up and planted in ano-  
ther place. As therefore that which hangs on the  
pillar may be plucked downe, or other things  
hanged with it; as herbs may bee translated  
from one garden to another, or weeds grow  
with them; so that people which are now the  
Church of God, may cease to be so, or continu-  
ing the Church, may be obnoxious unto errors.

And that this is the meaning of the place,  
and not that which the Papists hence deduce,  
namely, *That the Church cannot erre*, may ap-  
peare by these reasons:

B

First,

First, not to be capable of error; is the inseparable attribute of God himselfe; for God and truth are termes convertible, which cannot bee said of any creature; because the creatures truth is a rule, from which they may decline; as the Carpenters hand may from the line that guides it. Truth is not of the essence of a creature, as it is of Gods, and therefore separable and distinct; as the Carpenters line is a thing distinguished from his hand, and therefore may bee separated; his hand may sometimes deviate and goe awry. The decree and will of God is the rule it selfe, and from it selfe it cannot deviate or erre; but the creature hath a line of rectitude, drawne to it by the Scripture, from which, though now *de facto* it doth not swarve, yet *de possibili* it may. *Esay 8. 20. To the Law and to the Testimony; if they speake not according to this word, it is because they have no light in them.* As if one should say to a Pilot, Know that in your eye, and in your hand, there is no inseparable and inbred rule, to guide you in your course, but here is a Compasse for to direct you; if you looke beside this, or neglect this, you will fall upon the rockes and sands: so the Lord saith to his Church, Know that in you there is no inherent selfe-sufficient light, but here is my Word to bee a lantern to you; if you keepe not your eye on this, you may erre quickly, and make shippewracke of your faith.

Secondly,

Secondly, where there is ignorance there may bee error; for ignorance is the cause of error, as darknesse is of stumbling; for a man cannot have a perfect judgement of things, except hee have a perfect knowledge of them: now the most learned Bishops that ever were, in generall Councels (which is the representative Church, in all mens judgements least subject unto error) have beene ignorant of many things; for even in humane things, whereof we are more capable, the wisest men have beene ready to professe, that the greatest part of that they knew, was the least of that they knew not; much more in things divine, in which our eyes are like the eyes of Batts and Owles, unto the brightest Sun-shine, too weake and too angust to comprehend them: therefore their knowledge being defective, their judgement likewise must needs be so. *1 Cor. 13. 11. Wee know in part, saith the Apostle, therefore wee prophesie in part.* Aristotle could say, Hee that lookes not round about a thing, and sees not all the parts and corners of it, can give no certaine judgement of it: now who can say, in divine mysteries he is able to see all things? and if he be not, hee may both bee deceived and deceive.

Lastly, where God intends to give the end, he alwayes gives the meanes to effect and bring that end to passe; but he gives not to the Church the meanes of infallibility, as perfect know-

ledge of the truth, sincere love of it, right ordered zeale for it; hee takes not alwayes from them those sinfull lusts, which breed errings from the faith, and often thrust and impell men into error.

How oft have generall Councils beene distracted into factions, leavened with malice, puffed up with pride, &c? and shall we say when their hearts and minds are thus corrupted, that their tongues are notwithstanding infallibly over-ruled, to powre forth nothing else but oracles; to say that at that instant there fals a spirit upon them to guide them with immediate revelation, is to approve the fanaticall fancies of the Anabaptists, which they take on them to abhorre; which notwithstanding if any doe affirme, as some have beene bold to doe, they must consider, that the Prophets which were guided by such spirits, and had the truth inspired by visions, and immediate revelations, did never argue, discusse, or reason of the things they spake and wrote, but only did declare and manifest what was revealed; but in generall Councils the truth is bolted out by reasonings to and fro, the conclusions many times disputed of, and strongly argued on both sides: now where the premisses are onely probable, the conclusion cannot be infallible; for they are the cause of the conclusion, and there cannot be more in the effect than was formerly in the cause. This is sufficient to evince, that though  
generall

generall Councils doe not at all times *de facto* erre (for we all acknowledge the great benefit of the foure first generall Councils) yet to say that *de possibili* they cannot, is utterly untrue.

Christ hath promised, *Iohn 16. 13.* to send his Spirit, which should lead them into all truth; and *Mat. 28. 20.* to be with them to the end of the world.

*Obiect. 1.*

These places must needs bee understood primarily of the Apostles themselves, who onely were infallibly led into every truth, and but secondarily of their successors, that is, so farre as they insist in their steps and doctrine; for if that were the sense that *Bellarmine*, *Stapleton*, and other Popish Writers give, namely, that the promise is indifferently made to their successors, as well as to themselves, then particular Bishops and Ministers should be infallible judges of truth and falshood, and so all controversies in the Church would presently have an end, so as never to spring againe. If they say, its not to bee understood of them taken single and apart, but as met together, and assembled in a Synode: I answer, there is not the least intimation of this distinction in these places: but the place for such a promise is *Mat. 18. 20.* *Where two or three are gathered together in my name, there am I in the midst of them.* But this place is to be understood of the least meetings of true Christians in the name of Christ, as well as of the

*Ans.*

largest Councils, and to the smallest company or convention should be capable of this promise of infallibility, as well as the most generall and ample Councell.

*Obiect. 2.*

But they further object, If there should not be a visible, externall, unerring Iudge, to which at all times those might resort for resolution, that are not themselves able to wade thorow the depth of Divinity-controversies, there would be no end of wrangling and disputing, nor any certaine meanes to finde the truth in matters questioned.

*Ans. 1.*

Though there be no infallible, visible, humane judge; yet there is an invisible, infallible judge, and that is the holy Ghost, speaking in the Scriptures, which are therefore called the word of God. And this judge, in many respects, is better and fitter than any other. First, this may be easily had, is alwayes ready, and at hand, to which men of all sorts may soone repaire; the other ambulatory, to many inaccessible, and to all difficult to be obtained. Secondly, the sentence of this judge is certaine and inflexible, not subject to errour; but the others mutable, like a leaden rule, that may be bended to and fro: for in men, affections have their place; which is the reason that among men there are Lawes, because the Law is not capable of affections; but the Lawyer is. Thirdly, this Iudge is better knowne, and may sooner be agreed upon by all; for be it granted that the

true

true Church is a judge infallible, yet it may be looner knowne which is the true Scripture, than which is the true Church, there being more pretenders to the one, than to the other.

While the Church is militant upon the earth, God hath not said, there should be any such end of controversies as these men dreame of; but rather he hath said the contrary. 1 Cor. II. 19. *There must be heresies in the Church, that those may perish who receive not the love of the truth to be saved, and that those which are approved might be knowne.*

*Ans. 2.*

If there were any such meanes, by God appointed in his Church to determine controversies infallibly, yet a generall Council (though in his place to be respected) is not likely to be it; for is it like God would appoint a meanes for ending controversies in his Church, that for at least three hundred yeares (that is, till the time of *Constantine the great*) could not be had? and though he and others his successors (while the Empire was undivided) might easily assemble Councils, yet when the Empire fel into many subdivisions, and the parts thereof were governed by severall Kings, of different religions, as now they be, it is impossible the Church should have the benefit of them.

*Ans. 3.*

What is the use then and benefit of generall Councils, if they could be obtained?

*Quest.*

They are the best meanes to find out Truth; for many candles give more light, and many

*Ans.*



eyes see more than one; and in the multitude of Counsellors there is health: and as they are the best meanes to find it, so from them it hath no small authority; yet notwithstanding they may erre in necessary and fundamentall points, as the Councell of Ariminum, and Seleucia, where there were as many more Bishops, as at the first Nicene Councell; and therefore held in two Cities, because no one was able to containe them; yet erred in a fundamentall point, decreeing for *Arrian* heresie against the Deity of Christ. The second Councell at Ephesus did the like, and so ten Councells, at Tyrus, Ierusalem, Philadelphia, Ariminum, Seleucia, Constantinople, Alexandria, &c. so the second Councell at Nice set up Images, and commanded them to be worshipped, which in the second Councell of Constantinople immediately before were utterly condemned.

More instances might easily bee given, but these suffice to warrant this conclusion, That a generall Councell may erre in fundamentall points. For though the universall Church of Christ, taken for his mysticall body on earth, and complete number of his elect, cannot erre in matters fundamentall (for then they might fall away, and the gates of hell prevaile against them) yet the externall visible body of the Church may erre, because the truth of God may be locked up within the hearts of such a company, as in competition of suffrages can-

not



not make a greater part in a generall Councell;  
so that the sentence decreed therein may bee a  
fundamentall error.

From these grounds thus laid, may fitly rise a  
threefold application.

First, seeing it is the received and approved  
doctrine of the Papists, That the Church of  
Rome cannot erre in points of Faith and  
Doctrine; wee see how little hope there is  
that wee and they should ever bee reconciled,  
or that one truth should arise from a compo-  
sition of their and our opinions: for if they  
yeeld in anything to us, it would present-  
ly follow, that in that wherein they now  
yeeld, before they erred, and so this funda-  
mentall point of their Churches not erring,  
would from thence be overthrowne. We may  
alter our Tenents if wee will, but they are  
strongly engaged to keepe theirs without any  
change or variation; we may goe to them, they  
cannot come to us; witnesse the *Germaine  
Interim*, so carefully and often tempered, where-  
in there were but few of their ingredients left  
out; yet was it more than *Charles* the Fifth  
could doe to get it entertainment on either side:  
and therefore thole *Cassanders* that thinke by  
wit and policy to reconcile us, attempt a thing  
impossible. For of what materials shall any  
middle course bee framed, when neither side  
can spare the smallest peece of timber in their  
building? They cannot, because thereby they  
should

should be argued of erring formerly: we cannot: for true Religion is of a brittle nature, breake it you may, bend it you cannot, no nor in the least degree. It cannot bee accommodated to interests, and respects of policy and serving turnes; it cannot be mixt with error, no more than oyle with water, iron and Steele with clay. *Daniel 2. 43. They shall mingle themselves with the seed of men, but they shall not cleave one to another: even as iron is not mixt with clay:* or as the elements when once they are mingled in a compound bodie doe lose their proper formes; even so Religions, when made ingredients, and compounding parts of any other, doe lose their formes, and cease to bee religious in Gods account. *2 King. 17. 33.* It is said, the mingled people of Samaria feared the Lord, and served their owne gods, after the manner of the Nations whom they carried away from thence; that is, they jumbled all together, the feare of God, and worship of their Idols, thinking thereby to fit both parties, Jewes and Heathens with a religion wherein both might bee gratified. But what saith God? doth he approve this mixture? *vers. 34.* Unto this day they doe after the former manners, they feare not the Lord, neither doe they after their statutes, or after the law or commandment which the Lord commanded. God will not owne his owne commanded worship when mingled and compounded with another.

So

So, Gal. 5. 1, 2. *Be not entangled againe with the yoke of bondage*, (that is) take heed of entertrai-  
ning those rites and customes of the ceremoni-  
all law, from which now by Christ yee are set  
free. Wel, but what if circumcision the ancient  
character bee still retained, and joynd unto  
Christ? is it not better to be sure of both? See  
what he answers in the second verse; *Behold, I  
Paul say unto you, that if you bee circumcised,  
Christ shall profit you nothing*. And againe, ver. 4.  
*Christ is become of none effect to you*; As if hee  
should say, Take whether you will, either  
Christ or Circumcision; for both yee cannot  
have: So *Esay 1. vers. 21, 22. How is the faith-  
full City become an harlot? But how proveth  
he that? Thy silver is become drosse, thy wine  
mixt with water*. Hee denyes not but they had  
silver and wine amongst them; but as silver  
mixt with baser mettall becommeth drosse, and  
is no longer accounted silver: so wine when it  
is mixt with water, leaves off to bee accounted  
wine. *Ier. 23. 28. Hee that hath my word, let him  
speake my word faithfully; for what is the chaffe  
to the wheat? Whatsoever of our owne we offer  
to annex to the word of God, in Gods account  
is as if wee added chaffe to wheat, by which  
addition the wheat can bee no gainer. They  
that goe about to mix true and false religions,  
are like those that take too big a graspe, and  
so let what they meant to have sustained, fall  
and breake; as we see in Ieroboam, who mingled  
truth*

truth and falshood, not changing the worship, as hee thought, but the place and manner of the worship onely, lest the kingdome should returne unto the house of *David*, that was the interest, whereunto he thought to make religion stoop, *1 Kings 12. 26*, &c. But what came of it? He made a nullity of religion, and of his and his posterities title to the kingdome. *Saul* had a strait command to destroy all the Amalekites, but because in execution of it he needs would interpose his owne discretion, in sparing *Agag*, and some of the cattell, God takes the kingdome from him for it. *Moses* will not yeeld to the King of Egypt to leave one hoofe behind him, of any thing that did belong unto the Israelites. *Mordecai*, because God forbade them to make peace with *Amalek* for every will rather hazzard his owne and others safety, than so much as bow the knee to *Haman* an Amalekite. *Daniel*, when God commanded to pray towards the Temple, will not omit that circumstance of his prayer, though he cannot practise it without hazzard of his life. This is the disposition of all whose hearts are perfect with their God; they dare not pare away the least lap from the garment of religion, nor adde the least flye to this box of precious oyntment; for in this curious clocke-worke of religion, every pin and wheele that is amisse distempers all. And as we are wont to lay aside cracked vessels and distempered warches, as unuilefull, so doth

God

God distempered and mixt religions. As to the Jewes, a garment made of linsie-woolfie might not be worne: So to us a Samaritan religion, made up of true and false, is not to bee endured; but as the stomacke loathes lukewarme water, so God lukewarme religions. As therefore *Eliah* exhorts the people to follow either God or Baal, and not to halt betweene them both; so it's good for us to take heed of mingling truth and fallshood, whereof God is more impatient than of either of the two extremities apart. For one to bee a downe right Papist may be a sinne of ignorance; but to blend and mingle with it, to picke and choose some rin-sures of it to serve our worldly turnes, cannot but be a sin of knowledge: for if one were fully in his heart perswaded that Popery were the truth, he would embrace that, and cleave to that alone; againe, if our religion werethought to be the right, that onely will be entertained; but when we mingle thus, and will not runne without a byas, but for advantage halt willingly betweene both, we cannot be accepted. This we speake but for prevention, now knowing what temptations after-times may bring; it is good preventing Physicke to know the truth.

Secondly, seeing wee have proved that the judgement of the Church is not infallible in points of faith & doctrine; hence we may learne to take up nothing intirely upon trust, nor to  
thinke

thinke things are so onely because the Church hath said it; this foundation is too sandy for us to build our faith upon; that should be built upon the rocke, which is the word of God: upon which ground, in a manner, the whole Fabricke of Popery will soone bee overthrowne; seeing all, or most of them, are only tooke up upon the Churches credit; for in all the booke of God ye shall not find a word for invocation of Saints, worshipping of Images, universality, and supremacy of the Bishop of Rome, purgatory, Popish Indulgences, prayer in an unknowne tongue, prayer for the dead, consecration of oyle, tapers, and holy-water, and all that rabble of superstitious ceremonies; but are the hay and stubble that men have heaped together, now one, and then another, according to their severall fancies, till the mysteric of iniquity was come unto its fulnesse: for all these controversies are founded, either upon the decrees of the Pope, or unwritten traditions, or the authority of the Church, or Scripture wrested from the native sense to that which they are pleased to put upon it; so that this principle of their Church not erring, is that indeed on which the very weight of Popery doth depend; let this be taken away, and all comes quickly downe.

3

Thinly, as the Apostle here exhorts *Timothy*, and in him all Ministers to take heed how he behaves himselfe in the Church of God; so may we doe all Magistrates, both supreme and

and subordinate, to bee circumspect and wary how they behave themselves in this Church of God: for though the Ministers be the Bees that make the honey, yet the Magistrates are the hives wherein it is made and kept; the Ministers are the vines that bring forth grapes, yet Magistrates are the Elmes that underprop and hold up these vines; the Minister defends the Church with tongue and penne, the Magistrate with hand and power, wherewith for that end God hath furnished him; Ministers are the Preachers of both tables, Magistrates the keepers; the executive power of Word and Sacraments belongs alone to Ministers, but directive and coercive, for the orderly and well performance, belongs to Magistrates. And the text it selfe affords us motives.

It is the house of God, and it's reason the tenant should keepe the house in reparation; and they are Magistrates as well as Ministers; for if the ruines and breaches of the house bee once neglected, both heresies and superstitions will soone creepe in, and carry captive with their errors those of the family.

It is the Church of God, of which good Magistrates are nurses, *Esay 49. 23.* as therefore the nurse is bound to looke to the childe, and see it cherished with wholesome food, and kept from dangers, as they will answer to the parents whose childe it is; so Magistrates are bound to defend and keepe the Church, to see it nourished with milke, and not with poyson,



son, that is, with truth, and not with error, as they will answer to that God, who with his owne blood hath purchased it unto himselfe, *Acts 20. 28.* It is the flocke of God, and its no disparagement for Kings to bee his shepherds, as *David* was, if Wolves therefore doe enter through their negligence, and snatch up now a sheepe, and then a Lambe, the Lord will one day require it at their hands, as *Laban* did at *Jacobs*.

3.

It is the pillar and ground of Truth; that is, the field or garden wherein Truth growes, and Magistrates the gardeners or husbandmen; and therefore bound to see the good plants watered, the weeds and stones throwne out that hinder growth, the hedge kept strong and good about it; lest as the Serpent got into Eden, and beguiled *Eve*, so the Serpents of our times creep thorow into this Garden, and corrupt the minds of any from that simplicity which is in Christ. The like Motives are every where in Scripture scattered; *Revel. 2. 20.* *I have a few things against thee, because thou sufferest that woman Iezabel, which calleth her selfe a Propheteesse, to teach and seduce my servants to commit fornication, and to eat things offered to idols.* Therefore neither Errours, nor their Authors in the Church of God are to be suffered. *Iohn 15. 13.* *Every plant which my heavenly Father hath not planted, shall bee rooted out: And who should root them out, but Magistrates, to whom Gods*  
Vine-



Vine-yard is committed?

Let's come to the Old Testament, where the lives of Magistrates are represented; as the face is in a glasse, that shewes both spots and beauty. *2 Chro. 17.* *Iehoshaphat* commanded the Priests and Levites to instruct the People in the Law, from the seventh verse to the tenth; but that's not all, but in the sixth verse it is said, *His heart was lift up in the wayes of the Lord;* so that he tooke away the high places, and the groves out of *Judah*. Let us cast our eyes upon the other Kings of *Israel* and *Judah*, and consider what God himselfe hath marked and observed in them, seeing his observation cannot but be of moment, like asterisimes in the margents of a booke. Of *Salomon* God hath observed, *1 King. 11. 4.* that when he was old, his wives turned away his heart after other Gods, and his heart was not perfect with the Lord his God; that is, fate loose from God, and then the Lord left off to doe him good: Of *Rehoboam*, *2 Chro. 11. 17.* that for three years he walked in the way of *David*, but when hee had established the Kingdome, and had strengthened himselfe, hee forsooke the Law of the Lord, and all *Israel* with him, chap. *12. 1, & 2.* therefore in the fifth yeare of *Rehoboam*, *Shishak* King of *Egypt* came up against *Jerusalem*, because they had transgressed against the Lord: Of *Asa*, *1 King. 15. 11.* &c. that hee did what was right in the sight of the Lord, tooke away the Sodomites out

of the Land, removed all the Idols that his Fathers had made, removed *Maacah* his Mother from being Queene, because she had made an Idoll in a grove, and burnes her Idoll by the brooke Kidron, but the high places were not taken downe; therefore, ver. 16. there was warre between *Asa* and *Baasha* King of Israel all their daies: yet those high places were but the groves where the Tabernacle and Altar was which *Moses* made, where before the Temple was built, it was lawfull for them to offer sacrifice; yet this was that for which the Lord is so offended, because when the Temple once was built, it was no longer lawfull to offer sacrifice in any other place. Now when Almighty God shal be so curious, have such a quicke and jealous eye upon so small an over-sight as this; how sensible will he be, when matters much worse are tolerated and permitted? *Iude 3. the faith once given to the Saints.* It was but once given; therefore if lost, or any way corrupted, it will not be given again: for it was given *once* for al, & is not to be revealed a second time; and therefore he exhorts them to *contend earnestly* for the same.

For our selves, wee have cause to magnifie Gods mercy in our present condition, under the government of his gracious Majesty, and to remember this day, which is the birth-day of his Majesty, seeing under his shadow wee enjoy the publike profession and practice of Religion, and may live not only a quiet, but an honest

honest life; a blessing that we cannot prize too much, and should therefore much enlarge our hearts with thankfulness to God, and love to our Princes, to bestow on them, not onely outward obedience, but also inward, to assist them and be subject to them, not by constraint, but willingly; to pray for them not formally, but heartily; as for the instruments and conduits of so great blessings, notwithstanding we the Ministers of God have bin bold to deliver from the mighty God of heaven and earth, to conscience his viceroy this impartiall and inflexible rule, not fashioned and bended by the hand of man, but moulded by the holy Ghost, that thereby we may discover wherein we have fallen short, and be careful to amend it: wherein we have done well, and be encouraged to doe it more and more; that is, to make freer passage for the truth, and dam up the current of errors, whether Popish or Arminian, or of what kind else soever; for it's the Lords business, and blessed is the man that doth it diligently: for as any walked more perfectly with God, so they had more perfect peace, & where unevenness was found in their obedience, there was it also found in Gods blessing on them. Though wickedness and crooked wayes may get the advantage for a start, yet by it shall no man be established, *Prov. 12. 3.* And againe, though uprightness be sometimes overwhelmed, yet like a cork at last it will arise from un-

der water; the prosperity of wicked men, like a watry sun-shine, may for a while continue, but the late evening will bring a storme that never shall blow over: he may flourish for a time, like a greene bay tree, but at last shall surely wither. Those that are perfect with their God, may have a winters season, but shall at last be sure to flourish. For if God be governour of the world, disposer of the things therein, according to his will, if good and evill are done by him alone, then certainly it must be well with those that feare him, and ill with those that sinne against him; for it will be alwayes found, and a true and certaine rule, That uprightnesse and holinesse is the cause of all our happinesse; and abliquity and sinne the cause of all our misery.

THE



# THE NEVV LIFE.

1 JOHN 5. 12.

*He that hath the Sonne, hath life ; and hee that hath  
not the Sonne, hath not life.*



THE Apostles scope here is to shew us what great privileges we have by Jesus Christ ; among which this is one of the chiefeft, that *hee that hath the Sonne, hath life* ; that is, he hath the life of grace for the present, and shall have the life of glory for ever ; which he sets out by the opposite, and that is, *hee that hath not the Son, hath not life*. So that this point lies evidently before us, that *Whosoever hath not a spiri<sup>t</sup>uall life, for the present he is not in Christ ; and whosoever hath it, is in Christ, and shall live for ever* ; where these two things are to be observed :

First, that every man by nature is a dead man: dead, that is, in trespasses and sinnes.

Secondly, that yet there is a life to bee had that is contrary to this death.

First, I say, every man by nature is a dead man: for life you see here is from the Sonne; now there is no man borne a member of the new *Adam*, but every man is borne a member of the old *Adam*; and therefore in that sense he is borne a dead man, though otherwise indued with a naturall life. For if the roote be dead, as the old *Adam* is, all the branches, *that rise from the roote must needs be dead also*. Again, spirituall life is nothing else, but a conjunction of the soule with the spirit of God, euen as the naturall life is a conjunction of the body with the soule; now as the soule leaveth the body, so the holy Ghost with-drawes it selfe from the soule, when it is dis-joynted & distempered, and made unfit for use: for euen as a man dwels in a house while it is habitable, plaies on a muscally instrument while it is fit, useth a vessel while it is whole and sound; but when the house grows ruinous, and inhabitable, hee departs from it; when the instrument is unstrung, he layes it aside; when the vessel is broken or boared thorow, he casts it away, and leaves it; euen so doth the soule depart from the body, when it grows ruinous, when it is made inhabitable through mortall disease, it layes it aside as an outworne garment: and after the same manner the holy Spirit withdrawes it selfe from the soule of a man, when it is broken, and ruinated, and distempered through the mortall disease of sinne, and of naturall corruption. And this is the case

of

of every naturall man whatsoever, till he be renewed by the infusion of a new life; and yet it is the common opinion of naturall men, that if a man live in the Church, and be baptized, and pray, and heare the word, and embrace the true religion, & practise the outward duties of it, that he is (out of doubt) in the state of this spirituall life; and therefore I thinke it would be an houre well spent to discover dead men to themselves, to perswade men, that except they be made new creatures, except they be born againe, they are in a state of death, and cannot bee saved in that condition: for you see, he that hath not life hath not the Son, and he that hath not the Son shall dye, *the wrath of God abides on him for ever, Job. 3. ult.* Now it is said, *Ephes. 4. 18.* that men are *strangers from this life through the ignorance that is in them, and through the hardnesse of their hearts.* Marke it; they are *strangers from this life.*

Partly through *Ignorance*, because they are ignorant of this worke of life and regeneration, they thinke there is greater latitude in religion than there is, within which compasse if they come, they are safe; that is, though they be not so strict, and so zealous, though they goe not so fast to heaven as others, yet they shall doe as well as the best; In a word, they are ignorant what belongs to this life, saith the Apostle, and therefore they are strangers to it.

Partly againe, they are strangers, *because of the hardnesse of their hearts*; that is, either because



they are so distracted & possessed with worldly businesse, that they cannot attend it, or they are so soked & surfettted with pleasures & delights that they are not sensible of the things that belong to this life, and therefore they are strangers to it; that is, they are not able to judge of it, whether they have this life of grace, or not.

You will say unto me, How shal we know it?

I answer, from those properties of life and death, that we take from the similitude of the naturall life and death.

*Signe.*

First, a man may know whether he remaine in the state of Nature, whether he be a dead man, by considering whether hee have any change wrought in him: For as it is said of Christ, he was dead and is alive; so it is true of every man that is in Christ, he was dead and is alive: and this implies a great change.

There are many changes in a man: age makes a change, place and companie make a change, education and custome and experience make a change; but when a man is translated from death to life, it is another kind of change, it is such a change, as if another soule dwelt in the same body, that a man thus changed can say *Ego non sum Ego*. When his old lusts, his old acquaintance, his old temptations shall come, he is able to answer them, and to say he is not the same man; though they knocke at the same doore, yet there is another inhabitant come in to the house, and they find not him they looke for,

for. Even as you see when a graft is put into a Crab-tree stocke, it changeth all; the sap, and the fruit, and the leaves, and all are of another fashion; so it is when the life of grace is put into the heart of a naturall man; it changeth the inward man and the outward, it changeth the whole frame of the soul. For (my Beloved) this is not a light alteration; but as the old stampe must be obliterate before the new can be imprinted, as the old building must be pulled downe, before you can set up a new; so this old nature of ours, in a great measure, must be broken in peeces, and new moulded, before a man can be made a living man: which is done by the infusion of the supernaturall qualities of grace and holinesse. I say supernatural; for even as the earth may bring forth grasse and common wild flowers of it selfe, but it must be plowed and sown before any choise plants can grow there: even so these common natures, which wee all have, may bring out things that are morally good, but before they can bring forth fruits of true righteousness, they must be plowed and sown. Plowed, that is, a man must be broken in hart, with an apprehension of his sin, & of Gods eternall wrath, he must see himselfe but a dead man, and he must be pricked and wounded in heart with the sense of it, as those in *Act. 2.* after the Sermon of Peter, who were pricked in their hearts, and cryed out, *Men and breibren, what shall we doe to be saved?* For this is the plowing & the brea-

*Simile.*

*Simile.*

*Simile.*

breaking of the heart. And againe, they must be sowne too; that is, there must be an implanting of spiritual graces, which change and renew us; according to that which you shall find, *Rom. 12. 2. Fashion your selves no more after this world, but be ye changed, or metamorphosed, by the renewing of your minde;* and this is one way by which you may discern whether ye be dead or alive. Secondly, when there is no action, when there is no motion in a man, you say he is dead; when a man acts nothing, when he stirs not himselfe, we reckon him a dead man: now this is the case of every naturall man; he is not able to move hand nor foot in the wayes of true godlinesse.

If you say, I, but they are able to doe something, they are able to pray, to heare the Word, to receive the Sacrament, they are able to doe many excellent duties of justice and righteousness amongst men.

I answer, it is very true; but yet the Scripture speakes of certaine *dead works*, as *Heb. 9. 14. The blood of Christ* is said there to *purge our consciences from dead works*; that is, all these may be done by naturall men, and they are good workes in themselves, having all the lineaments of workes truly good (as you know a dead bodie hath of a living) but yet indeed they are but *dead workes*; that is, they may have a golden out-side, and be very beautifull in the sight of the doer, and likewise in the sight of men, but yet as Christ speakes, *be abominable in the sight of God.* A naturall

turall man, you see therefore, may pay a certaine debt of duty, and obedience to God, but hee paises it in counterfeir coine, that hath the stamp and colour, and similitude of true coyne, yet it consists, if you looke to the inwards, but of base mettall. I remember a story that *Remigius* tels, who was a Judge in *Lorraine*, under whose judgement many hundreds of Witches were condemned upon their owne confession; saith hee, the divell did bring them many boxes, that had current coine in them, to the appearance of the Witches, but when they came to use them, they proved nothing but withered leaves: I say after the same manner, Satan couzeneth natural men in things of greater moment, he suffers them to thinke well of the good works, and of the duties that they doe, to make them thinke they are currant coyne; but when they come to make use of this treasure, at the day of death, in the time of extremitie, at the day of judgement, they finde them to bee but withered leaves, such as God will not accept.

The Apostle speaks, *1 Tim. 3.* of certaine men which had a forme of godlines, but denied the power thereof, that is, that had a formall customary performance of good works, & of good duties, with which the conscience is satisfied, because it is ignorant and not able to judge. Satan doth with men in this case, as wee are wont to doe with children; we take from them true gold & silver, and when they fall a crying, stop

stop their mouthes with counters : So, I say, Satan labours to keepe men from the lively and through performance of good workes, and of holy duties, and then satisfies their consciences with that which hath but a forme of godlinesse without the power thereof.

But you will say, How shall a man discern it, whether those good workes that are good in themselves, be good indeed, whether they be good in such a manner as they are wrought by him ?

I answer, you may know it by these two things : First, it is certaine, that except they be vitall actions, that is, except they proceed from an inward principle of life within, they are not good actions, they are such as the Lord regards not. Now you know there are motions, as the motions of clockes and watches, that proceed not from life, but from art; so it is in this matter of religion : many good actions may be done, many good motions in the waies of godlinesse, which yet may not proceed from life, from the life of grace, but from outward respects to men from feare of hell, from feare of judgements, in sickness from the apprehension of death and calamity, in such cases we may be stirred up to do them, & then, even as the wheels that are set a going by a spring, when the spring is downe, you know they cease their motion; so commonly it is in these good fits, in these good moods of godlinesse, when that which sets them a  
worke

worke is removed, there is an end of it; & therefore if you would know whether the workes that you do be right or no, such as God wil accept at the last day, consider if they proceed from an inward principle, from a principle of life within.

Secondly, you shal know them by their coldnesse; for coldnesse you know is a symptome of death. These good workes when they are done by a naturall man, yet there is no life in them, there is no warmth, no vivacity and quicknesse in them; whereas you know it is said, *1am. 5. Pr. 11. or if it be fervent, previailes much. & Rom. 12. Be ye burning in spirit, serving the Lord;* that is, al those duties that have not heat in them, that have not fire in them, God regards them not; the reason is this, because if no heat be there, then is none of his spirit there, & then you know our praiers are but the voyce of our own spirits, the works that we doe are but dead workes, because they are but the fruits & effects of dead flesh; if there be none of the holy Ghost there: Now if there be no heat there, I say, there is none of the spirit; for the spirit is as fire. Whence you know it is, that our Savior saith, *I will baptize you with the holy Ghost, and with fire;* that is, I will baptize you with the holy Ghost, which is as fire. And therefore you shall find that holy men have bin usually described by the similitude of fire, as *Chrysostom* saith, that *Peter* was like a man made all of fire, walking among stubble; and to one that

that desired to know what kind of man *Basil* was, it is said there was presented in a dreame, a pillar of fire, with this motto, *Talis est Basilus*, Such a one was *Basil*; and old *Latimer* when he was asked the reason, why there was so much preaching, and so little practising, he gave this reason, *Deest ignis*, fire is wanting: the same we may say in this case, There may be a performance, much performance of many good duties, of praier, of hearing, of receiving the Sacrament, of worshipping God, &c. but consider whether there be fire, consider whether they be not done without that livenessse, and that fervency, that the Spirit of God requires, whether they are either done without heat, or but halfe baked, as *Hofea's* cake was; and if so, they be but dead workes: whereas true praying in secret betweene God and us, it is such as warms and quickens the heart, it is such as brings the heart into a good frame of grace, and sets it right before God; and right hearing is such as kindles a fire in us, that in a great measure burnes up the drosse of sinfull lusts and corrupt affections. So that is the next meanes, the second meanes, by which we may know, whether we are alive to righteousnessse, or dead in sinne, to consider whether wee have any motions, and of what kind those motions and actions are.

3      Again, you shall know it by considering what you contend for most; for life is sweet, & every Creature would maintaine his life, and will



will part with any thing rather than with that: So a man that hath this life of grace in him, he will suffer any thing, hee will lose his life, his goods, his liberty, and all, rather than hee will wound his conscience, and violate his inward peace, and communion with God, because that is as sweet and as deare to him as life; whereas another man, he contends as much for his lusts, for his profit, for his credit, for his pleasures, nay, for his sins, and will rather suffer the losse of a good conscience, will rather suffer any un-cyennesse in his wayes towards God and men, suffer any sinne, rather than he will be prejudiced in these things, because in this is his life, being dead to Christ, and alive to sinne.

Againe, such as the food is, such is the life. If it be the life of sinne that a man lives, which the Scripture calls death, then the secret thoughts, & the inward affections feed on carnall delights, either past, present, or to come; that is, either he solaceth himselfe with the contemplation of what he hath had, or he feeds on that which is present, or hee cheeres up himselfe with the thoughts and projects of those carnall delights which are future; whereas a man that lives the life of grace, the contrary is most acceptable to him: for every life drawes to it selfe that which is most sutable, and most agreeable to it; that is, the food where with it is maintained, and that wherein it delights: Pleasure, *voluptas*, being nothing else indeed but the application of that which

which is convenient and agreeable to us.

And if you say now, But naturall men may occupy themselves in hearing, in reading, in praying, and such like holy exercises.

I answer, that they may, and it is well, these things are very good & commendable, and not to be omitted: but yet there is something must be added; for this is not enough, except we be nourished by these duties, & grow by them; as you know it is said, *1 Pet. 2. 2. Desire the sincere milk of the Word, that you may grow thereby.* and as your common saying is, *Shew me not the meat, but the man.* For Christ the great Shepherd of the sheepe is affected in this case, as shepherds are wont to be, that say not to the sheepe, shew mee the hay that I have given you, but shew me the *lac & lanam*, the wooll and the milke; that is, shew me the fruits and the effects of all your hearing and praying: for a man may be conversant in all these duties, and yet for want of life, and for want of a digestive faculty within; that is, not turning them into bloud and spirits, hee may not be nourished, he may not grow and be strengthened by them, but be as a man in an *astrophie*, that eats very much, and yet is as leane and meager as if he had eat nothing. Of such the Scripture saith, *They have a name to live, but are dead:* And they are alway learning, but never come to the knowledge of the truth, that is, to the saving knowledge of it.

But now for the last property of life; as it is the

the property of every life, not onely to draw to it selfe thingsurable, but to expell & oppugne whatsoever is contrary and hurtfull to it: so be that is a living man in Christ Jesus, though hee hath the reliques and the wefts, & the remainders of sin still in him, yet he is sicke of them, he fights against them, he resists them continually, as health resists sicknesse, or as a living fountain resists the mud that falls into it, it workes it out, and doth not rest till it be cleare againe, whereas another man workes out those good things, those good thoughts and motions that are enjected and kindled in him (for some good moods and good fits they may have) I say they reject them, and are sicke of them, and weary of them, & of the meanes that should increase them, and they are not well till they have gotten themselves into another element: but for the finnes which are surable to them, either by disposition, or by education, or by custome, those they suffer to lye continually unexpelled, and unresisted, as mud in ponds and dead waters. And this (Beloved) is a great signe of death: for I will be bold to say this, that if we lye in any known sin; that is, if there bee a continued tract of any sin that we know to be a sin, that is drawne as a thread through our whole conversation, be it fornication, or adulterie, or swearing, or drunkennesse, or malice and envy, or any other; I say it is very dangerous, yea deadly, if it have dominion, if we lie in it; as you know a prevail-

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ling disease killeth, and one disease will do it as well as a hundred: as a swine that passeth by a thousand dirty puddles, and yet wallows but in one; if she lye in one, it is enough to make her unclean & filthy all over, as if she had done it in more. The Scripture is plain in this case, 2 Cor. 5. 17. *Whosoever is in Christ is a new creature, and old things are passed away, all things are become new.* Gal. 5. 24. *Whosoever is in Christ hath crucified the flesh with the affections of it.* So that if there be one living lust in man, if there be one lust perfectly living, it is an argument, that the whole body of death is alive in us; and if it be so, we are yet in a state of death, and are not translated to the glorious libertie of the Sonnes of God. And so I have shewed you that every man by nature is dead in trespasses and sinnes, and how you shall know it, and that if we continue in that condition, and are not partakers of the first resurrection, wee shall never partake of the second resurrection. Now we come to the second, namely, that there is a life that is contrary to this death; and that you may understād what it is, you must know that every man by nature is in a dead sleepe, & therefore he fees not this death, nor feels it, nor regards it; for as a dead man feels not that he is dead, so he that wants this spiritual life, he is not sensible of it; for the soule in the worse condition it is, the lesse it feels it, though it be not so with the body. And therefore the first thing that must be done, to bring a man out of this miserable condition

of death, is to waken him, to open his eyes, to see that he is a childe of wrath, and to see what extreme need he stands in of Jesus Christ, and to seeke and to long after him; as a condemned man longs after his pardon, and as he that was pursued by the *avenger of blood*, in the old law came to the City of refuge, for safety and for shelter: I say, after that manner we must first be awakened. This you shall see, *Eph. 5. Awake thou that sleepest, and stand up from the dead.* That wakening therefore is the first worke. And so *Rom. 7. 9.* (it is an excellent expression) saith he, *I was once alive without the Law, but when the Law came, sinne revived, and I dyed;* the meaning of it is this, before when I was ignorant of the Law, I thought my selfe a living man, in as good an estate as the best; but when the Law came, that is, when I was enlighbened, when I saw the true meaning of the Law, that I saw my selfe, and saw sin in a right glasse, then sin was alive and I died; that is, I found my selfe to be no better than a dead man. So that is the first work that God doth to a man, whom he means to save, to waken him out of his dead sleepe, to charge sin upon his conscience, & to set it upon him to pursue him, as the avenger of blood we spake of before. When that is done once, then a man will flye to the City of refuge; that is, he flies to Christ, as *Isaiah* did to the hornes of the altar, and he cries & calls earnestly for the pardon of his sins, even as *Sampson* cried for water,

*Give me water for I dye.* And when a man comes thus to Christ, thus humbled; then Christ accepts him; and then he breathes this breath of life into him, as God breathed the breath of life into Adam, and so is made a living man, according to that, *Joh. 5. 29. The time shall come, when the dead shall heare the voyce of the Son of God, and they that heare it shall live;* that is, those that are spiritually dead shall heare the voice of the Son of God, and those that heare it shall live; for when a man toucheth Christ by faith, as the woman touched the hemme of his garment, there goes a certaine vertue out from him, that heales the soule, as that vertue healed her bloody issue. And this is a thing much to be marked, that even as you see when the iron comes neere the loadstone, there goes a vertue from the loadstone, that drawes the iron to it; so though Christ be in heaven, and we are on the earth, there goes a certain vertue from him, that drawes us to him; & not so only, but it changeth us, & reformes us, and quickeneth us by this infusion of a new life, by this transmission of a certaine power and vertue that comes from him.

*Quest.*

You will say, But this is somewhat obscure, what kinde of vertue is this? what kind of infusion and transmission is it?

*Answ.*

My beloved, it is true, it is the great myserie of life and regeneration; but as farre as it is expressible, we will explaine unto you. It is done after this manner. Even as you see an Artificer, when

when hee goes about any worke of art, there goes a certaine influence from the skill that is leated in his mind, that passeth upon the worke as he moulds and fashions it, and sets a stampe upon it, according to that *Idea* that is conceived within; or as we see, when the will moves the members of the body to and fro, there goes a commanding active power from the will that acts the members, and stirres them according to the disposition of the will; or as wee see in the workes of nature, when the *Bees* make their combs, and the *Birds* their neasts, there goes out a certaine instinct from God, the author of nature, that impels and instigates the creatures to doe according to their kind. Such a kind of vertue and power it is, that the Scripture calls the vertue of his resurrection, that comes from Christ & from the Spirit of Christ, that moulds and fashions the heart of a man, that commands powerfully in him, and that guides and directs him to doe things agreeable to his will. And this is that, my beloved, which the Apostle speakes of, *Eph. 1. 19.* he prayes that their eyes might be opened, that they might see the exceeding greatnesse of his power, that workes in those that beleeve; where markethis, that it is called power, that is, it is not an empty forme of godlinesse, but an effectuall prevalent power, that puts not upon us only the washy colour of a good profession, but that dyes the heart in graine with grace and holinesse, that doth not onely alter that super-



ficies, but changeth the whole frame of the heart, and turns the rudder of the life, & guides the course to a quite contrary point of the compass. And this differs from the forme of godlinesse, that we spake of before, as the life differs from the picture, as the substance differs from the shadow, as that which hath sinewes and efficaciousnesse in it, from that which is weak and powerlesse. This vertue and power that comes from Christ, when God meanes to make one a living man, it doth not onely make proffers and offers, it doth not onely breed in the heart good desires and purposes, that when they come to the birth, have no strength to bring forth; but it so plants them in the heart, that they live there as the creatures live in their owne elements; wheras in those that have their old harts and their old natures still, they wither and vanish away, as plants that are in a soile that is not connaturall and sutable to them. And therefore if wee would know whether this life be wrought in us or no, let us consider whether ever wee have had experience of such a great power and vertue, of such an influence from Christ, that may change us, and reforme and renew us, and make us not onely willing to live a holy life, to have our lusts mortified, to pray fervently, and to *keepe the Sabbath with delight*, but that enableth us to doe these things also; as the Apostle speakes, *I am able to doe all things through Christ that strengtheneth me*. So much shall

shall serve to shew you, that wee are by nature dead, and that yet there is a life to be had that is contrary to that death. Now for application of this, which shall be threefold.

First, let us be exhorted to beleeeve that there is such a life; for it is said, *Col. 3.* that *this life is hid with Christ in God*: it is hid, and therefore to be beleeeved; for things that we see, we need not to beleeeve. Now that we may know why it is said to be a hidden life, let us consider,

*From whom it is hid; and,*

*With what it is hid.*

From whom is it hid?

It is hid from naturall men, even as colours are hid from a blind man; or as they are hid in the darke. The colours are there, but they are hid from man, because either he wants an eye, or he wants light to see them.

Againe, with what is it hid?

This spiritual life, this life of grace, is hid with this naturall life; we see men breathe and live, but this life is within, we are not able to see it.

Againe, it is hid under a base out-side, even as Christ was hid under a Carpenters sonne, as the wisdom of God is hid under the foolishnesse of preaching, as those whom the world was not worthy of, were hid under sheep-skinnes, and goat-skinnes, *Heb. 11.* and as the great mysteries of salvation are hid under the meane elements of Bread and Wine; after the same manner this life is hid: I say under a base out-side, because

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Quest. 2.

Ans. 1.

Ans. 2.

those that live this life of grace, for the most part are base and contemptible in the eye of the world : And this is another thing that hides this life from us.

*Ansiv. 3.*

And thirdly, it is hidden with the infirmities of the Saints ; even as you see this naturall life hid in a swoond, or as reason hid in drunkenness, there is life there, and reason there, but it is not scene. It cannot be denyed that the holiest men have many infirmities (as you know *David* and *Peter* what they fell into) & because of that we cannot see this spiritual life, but are ready to think, for the time, that there is no life in them.

*Ansiv. 4.*

And last of all, this life is hid from us by mis-reports, even as *Christ* was hid from the world, being reported to be a *Wine-bibber*, and a companion of gluttons, & one that cast out Devils through *Beelzebub the Prince of Devils* ; thus he was hid : And so the Apostle *Paul*, and the rest of the Apostles were hid from the world after this manner. In *2 Cor. 6.* saith hee, *Wee are as deceivers, though true* ; that is, though we be true, yet, saith he, *we are deceivers* ; that is, we are reported to be deceitfull and false men. Therefore those that are in great place, should take speciall heed how they admit reports : for you shall finde this, that in all ages, in all stories, men for the most part have beene mis-reported, good men the worst reported of, and evill men the best, so that if we judge by reports, we shall *justifie the wicked, and condemne the generation of the just.*

I say, all these wayes this life is hid from us; and therefore we must belecue it, though we may helpe our selves a little with experience. Wee see there is a generation of men, whose life is not in carnall pleasures and delights, that give not themselves up to sinne against God; and it is certaine that no man can live without some delight, no creature can live without it: since therefore their delight is not in these things, it is likely that there is another life that they live, that is, an inward and retired life, even this life which is *hid with Christ in God.*

Againe, you see there is a generation of men that are willing to suffer tortures, and imprisonments, yea death it selfe: and surely they would not be so willing to part with this naturall life, if there were not a better life, a life that they set a higher price upon: I say, they would not let this goe, if they had not hope of another. Thus we may help our selves with experience; but yet we must beleue it. And this is the first Use that we are to make of this, to beleue that there is such a life.

Secondly, if he that hath not this life is not in Christ, why then, my beloved, it concernes us to see that we have the fruits and effects of this spirituell life in us, that that change bee wrought in us, that we spake of, that we have those motions and those actions, that proceed from an inward principle of life, that we have that *attractive* disposition, and that *expulsive* disposition

Vse 2.

disposition which may empty our hearts of all knowne sin, which is also an effect of this life. And this further we must chiefly looke to, that *we love the brethren*; which, for ought I see, the holy Ghost points at above all other signes of this spirituall life; you have it, *1 Iob. 3. 14. We know by this that we are passed from death to life, because we love the brethren.* You know a dead member hath no sympathie with the rest; but a living member hath a fellow-feeling, yea, a quicke and exquisite sense within, when any of the members are pained or hazzarded. Therefore let us labour to finde this *character of life* in our selves; by being affected to our neighbours and brethren, and the Churches abroad; by having bowels of compassion in us, to melt over their condition, and to desire their safety as our owne. For why should we not? are they not the same Church of God as we are? are they not bought with the same price; and are they not as deare to God? and certainly, if wee shew love to any Church, because it is a Church, wee would doe it to one as well as to another.

Again, we have reason to commiserate them for our owne sakes. For we cannot stand alone; and God hath so ordered it in his providence, *Luke 6. 38. that looker what measure we mete to others, in their distresse, men shall measure the same to us in our necessity*; and how soone the fire may take here also, we know not: But this you shall finde in the prophesie of *Jeremias*, when the

the nations dranke of the cup of Gods wrath, we see there the cup went round, every nation dranke of it, some more, some lesse. But if men doe not doe it, yee certainly God will recompence us with good if we doe it, with ill if we omit it. For though hee seeme angry with his Churches for a time, as *David* was with *Abalom*; yet as *Isab* never did *David* so acceptable a turne in all his life, as when he sought to bring home *Abalom* his banished sonne, though hee were angry with him, (because his inward affection was toward him all the while) so wee cannot doe God a more acceptable turne, then to helpe his Churches, though for the present they seeme to be under the cloud of his anger. And doubtlesse the Lord would take it exceeding ill, if we should neglect our duty to them, (as I hope we doe not, and shall not) as you see, *Iud. 5. 23.* We see there how the Lord is affected in such a case as this; *Curse ye Maroz*; saith the Angell of the Lord; yea, curse the inhabitants of *Maroz* bitterly, because they came not to helpe the Lord, to helpe the Lord against the mighty. Marke, hee doth not say, because they did them any wrong, but because they came not out, but sate still; and you know the rule, that he that keepes not off an injury when he may, he doth it.

Againe, mark the ground why they came not out, because it was to helpe the Lord against the mighty. When the enemies were mighty, they had respect to their own safety, & sate still. And that

that phrase is to be observed chiefly, they came not to *helpe the Lord*. It was not to helpe the Lord, but to helpe the Churches at that time, and yet the Lord takes it as done to himselfe.

But now on the other side, as the Lord would take it ill, if we doe it not; so certainly if we doe it, he will take it exceeding well at our hands. This worke *hath meat in the mouth of it*, it brings a sure reward. Even as the *Arke* when it was harboured by *Obed-Edom*, and others, it brought a blessing to them; so certainly the Church brings a blessing to those that defend it; whereas on the other side, when the *Arke* was violat, and ill used by the *Philistines*, and the men of *Bethshemesh*, you know how many thousands were slaine for it. Whence I gather, If God would doe so much for that which had but a typical holinesse, that was but a dead Temple, where he dwelt but for a time, what will he doe if his living Temple be destroyed? For the people of God are his living Temple. *Ier. 2. 3.* it is said, *Israel is a hallowed thing to the Lord, my first fruits; and therefore he that devoures it, shall offend, and evil shall come to him, saith the Lord.* And therefore in helping the Church of God from being devoured by strangers, we helpe a hallowed people; for we see the Lord reckoned Israel so, though they were subject to many failings. Let this therefore stirre us up to doe it with all diligence. Wee may fall out and in at home, and the vicissitude of faire weather and foule



soule within our own hemisphere may passe a-  
 way, and blow over (as I hope it wil, and I pray  
 God it may) yet in the meane time, if any of  
 the Churches shal be swallowed up, you know  
 that is a thing that cannot be recalled: There-  
 fore let us resolve to doe our best, and to doe it  
 in time. And this I will be bold to say for our  
 encouragement, they are the Churches of  
 God, and there is a God in heaven that ten-  
 deth them; and he is a God that delights to be  
 seene in the mounts, even when things are past  
 hope; and though their enemies be exceeding  
 great and mighty, yet when they goe about to  
 oppose the Church, they are as a heape of  
 straw, that goes about to oppresse a cole of fire  
 that wil consume them; or as one that devours  
 a cup of poyson, that wil prove his death; or  
 as one that goes about to overthrow a great  
 stone, that falls backe againe, and bruiseth him  
 to powder; (they are all the Scriptures ex-  
 pressions, as you shall finde *Zach. i 2.*) So, I say,  
 the Lord will deale with the enemies of his  
 Churches, and will preserve them; therefore  
 let this hope encourage us to doe it the rather.  
 For your Majesty, wee are perswaded, as your  
 profession is, so your desires and intentions are  
 most real and firme: and when we say we are so  
 perswaded, as *Paul* speakes in another case, wee  
 speak the truth and lye not, (for pulpits are not  
 for flattery,) but we speak as from God, in the  
 sight of God; and a message from God may com-  
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fort, and encourage, and confirme you in it. For us that are subjects, let us be exhorted to do our parts, to contend & wrestle with God by prayer, and not to let him rest, till he have given rest to his Churches, and not only so, but that we do our parts, that which is within our compass, especially as any have greater power & opportunity of doing good, let them consider that excellent speech of *Naordecai* to *Hester*, *Hest. A. 24.* *If thou bold thy tongue at this time, deliverance shall appeare to the Jewes from another place, but thou and thy house shal perish.* The meaning is this; then there was an opportunity of doing good to the Church, (as you know then in what extremity the Jews were) therefore, saith he, if thou do not do it, thou & thy house shal perish. For if any be an impediment, nay if any do not do their best, I pronounce this in the Name of the most true God, that shal make it good sooner or later, they, and their houses shal perish, and be as the straw that we spake of, that oppresseth the coale of fire. But on the other side, if they seeke to deliver the Churches from his and their enemies, there is this great advantage in it, it will move God to deliver them from their enemies again, or make their enemies to be at peace with them; as *Salomon* saith, *When a mans wayes please the Lord, he wil make his enemies as peace with him.*

*Vse 3.*

Thirdly and lastly, let us be exhorted to live this life of grace; that is, to do the duties of obedience, wherewith this life is nourished & maintained,

ained: for so the Lord saith, *Hee that kepes my Commandements, shall live in them*: even as the flamelives in the oyle, or as the creature lives by its food; so a man lives by keeping the Commandements of God; that is, this spirituall life, this life of grace, it is maintained by doing the Commandements: whereas on the other side, every motion out of the wayes of Gods Commandements, and into sin, is like the motion of the fish out of the water, every motion is a motion to death. And O that we could think of sin of every sin, as a motion to death, and of every good action as a putting on towards life; that we could think this life of grace to be far more excellent than the life of nature, or the life of sinfull lusts and pleasures, and delights! for so it is. Surely that life which God and Angels live, must needs be the most excellent, & the fullest of joy; & this life they live. To encourage us to it, let us but consider how God enterlaceth this life of grace with the life of joy, & of peace and outward prosperity; as you see in divers examples. *Gideon*, as long as he did the actions of this life, you know how he prospered, but when he set up a golden Ephod, after which the people went a whoring, it was the destruction of him and his house. *Salomon*, how glorious was his rising! as a bright morning without clouds, & so he continued to the evening of his life; but then when he began to suffer rebellions in his Kingdom against God in matters of Religion (as it is

is laid, he set up *Asherah*, the abomination of the *Zydonians*; and *Milcom*, the abomination of the *Amorites*, &c.) then God stirred up rebellions against him, then it is said that *Hadad*, and *Rhesin*, and *Ieroboam* his owne servant, lift up his hand against him; for, saith the Text, he stirred them up for that cause: So that as long as *Salomon* did the actions of this life, God prospered him continually in a high degree; and when he fell from it, he fell from that peace which hee had; so God interlaceth this life of grace, with the life of joy, & peace, & outward prosperitie. The like you see in his son *Rehoboam*, for three yeeres when he sought the Lord, saith the Text, and did the actions of this life, *2 Chr. 11*. so long he prospered, things went well with him, & in *Ierusalem*; but after three yeeres he forlook the Lord, and suffered the people to make them high places, then it is said in the text, in the fift yeere of his Reigne (God gave him two yeeres space) he poured out his wrath upon him and upon *Ierusalem*, by the hands of *Shishack*, the King of *Egypt*. Where it is to be observed, that this evil fell upon him, not because *Shishack* was angry, but because the Lord was angry with him; for it is not said, that it was *Shishacks* wrath, but the Lords wrath; he was but the viall, but the instrument, through which Gods wrath was poured upon him: But an example you shall find of this most cleere in *Vzziah*, *2 Chro. 25. 6*. it is said, that *Vzziah* sought the Lord all the daies of

of *Zacharias the Prophet*, and as long as he sought the Lord, he prospered ; so long as he did the actions of this life, the life of joy, and prosperity, and peace ran along with it; but after *ver. 10.* *When the Lord had helped him that he grew mighty*, then saith the Text, *his heart was lifted up to his destruction*. So that even as you see blazing comets, though they be but comets, yet as long as they keepe aloft, they shine bright ; but when they begin to decline from their pitch, & fall to the earth, they vanish ; so when men forsake the Lord and minde earthly things, then they lose their light, and are dissipated and come to destruction; whereas you see on the other side, all holy & good Kings, that lived this life of grace constantly, they shined in the darke world, as stars in a darke night, neither losing their light, nor falling from their place. And this you shall finde in all the stories of the Kings of *Israel* and *Judah*, that either their suffering of Idolatry and superstition at home, or their resting upon *Assur* & *Egypt* abroad, was the cause of all their misery: for when they were in distresse, they sought to those nations that proved as *broken reeds*, that did not onely deceive them, but did runne into their hands. On the other side you shall observe, that those that lived this life of grace perfectly whose hearts were perfect with God, that emptied out all the old leaven of idolatry and superstition at home, and in all their distresses and wants trusted upon God ; you shall find, I say,

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proportionably as they did this, more or lesse, so they prospered. As you see in *Asa*, (it is the Prophets owne speech to him, that was sent to him from the Lord, *2 Chro. 16.*) saith hee, *Asa*, when there came a mighty army against thee of *Eubymas* and *Ethiopians*, that were (as it is in the Chapter before) as the sands on the sea for multitude, yet because thou restedst on the Lord, he gave thee the victory over them. Afterward a small army escaped his hands. And why? Because he rested on the King of *Aram*. So likewise *Iehosaphat*, we see when he came back from helping *Achab*, at the battell of *Ramoth-Giliad*, the Prophet *Iehu* meets him, *2 Chron. 19. 2.* and saith thus to him, *O Iehosaphat, wilt thou helpe the wicked? wilt thou love those that hate the Lord?* wrath is gone out against thee: And so in the next Chap. vers. 2. it is said, that a great army came from beyond the sea, and *Iehosaphat* was sore afraid. Likewise when he joyned with *Achaziah* to make ships to go to *Tarshish*, the Prophet *Eliazar* goes to him, and tels him, that God had broken the ships at *Ezion-Geber*, because he had joyned with *Achaziah* the son of *Achab*, *2 Chro. 20. 35, 36.* I might give you many examples more: *Jacob*, though the thing were good which he did (as you know he might seek the blessing lawfully, for it was promised to him) yet because he used evill meanes, *Rebeccah* and hee by a lye deceiving *Isaac*, you know what it cost him, hee was banished from his fathers house

many

many yeeres, and you know how much sorrow *Rebecca* had for it, even for failing in the manner. So *David*, looke what intermission there was in doing the actions of this life, this spirituall life, you see likewise his troubles were.

Therefore let us be exhorted to live this life of grace, seeing wee have so great encouragement. I say, if you observe the Scriptures from the 2 *Chr.* 11. to the end of that booke (which is exceeding well worth your reading, where not only the story of the Kings is set down, but the cause of all the accidents that did befall them) you shall see all along, as they lived this life of grace, as they did the actions of this life, that is, as they kept their hearts perfect with God, so their outward joy and prosperity was accordingly; and the interruptions and intermissions they found in this, was according to their intermission in that. Therefore let us be exhorted to live this life: for certainly every life hath an excellency and a sweetnesse in it, more than any meere being, and as any life exceeds other, so it hath it more; as the life of a man exceeds the life of a beast, and the life of grace exceeds the life of a man, and therefore it is more capacious of greater joy, and of greater griefe: On the other side, as you know the joy of the Saints is unspeakable and glorious, and passeth all understanding, so the despaire and horror of conscience against it, exceeds as much. And let us marke this, that as he that lives the life of a beast destroys



himselfe as a man, so hee that liueth the life of a man, that is, the life of reason onely, the life of humane wisdom and policy, destroyes himselfe as a Christian. Therefore let us be exhorted to liue this life of grace, which is best for our selves; yea, let us abound in the actions of this life, let us liue it as much as may bee; for one man may liue more in a day than another doth in a yeare: for life is in action; so much as we doe, as far as we exercise this spirituall life, so much we liue; and looke what time we spend vainly, and idly, so much of our life death possesseth, as it is said of *the woman that liues in pleasures*, 1 Tim. 5. 6. *Shee is dead while she liueth.* Now the God of life worke this life of grace in those in whom it is yet wanting, and increase and enlarge this life in all those in whom it is already.

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A  
SENSIBLE DEMON-  
STRATION OF  
THE DEITY.

ISA. 64.4.

*For since the beginning of the world, men  
have not heard, nor perceived by the eare,  
neither hath the eye seene another God,  
besides thee, which doth so to him that  
waiteth for him.*



His particle *For*, which you have  
for the first word, hath such a  
reference to those before, that  
wee must take in likewise the  
third verse.

*When thou didst terrible things which wee  
looked not for, thou camest downe, the  
mountaines flowed downe at thy presence :  
For since the beginning. &c.*

We know in the new Translation the words  
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are read somewhat otherwise ; but if you looke into the margine of your books, you shall find the same reading we now use, and that I take to be agreeable with the originall, and nearer the scope of the Prophet in that place.

The words, at the first reading, seeme to be somewhat obscure, but in brieft the plaine meaning is this; when the people of Israel were oppressed with enemies, more potent and mighty than themselves, the Prophet, in his owne name, and in the name of the people, makes this prayer unto the Lord; *O Lord, wee beseech thee, breake the heavens and come downe, that the mountaines may flow downe at thy presence.*

And whereas it might be said, Our enemies are mighty, and as great as mountaines; Yet, O Lord, the mountaines melt at thy presence: Or even as the water boyleth when the fire burneth under it; so doe the nations tremble at thy presence. And this prayer is enforced with this reason; O Lord, heretofore thou hast done terrible things, against those that provoked thee: againe, thou hast done great things for those that wait for thee; therefore, we beseech thee, as thou hast done heretofore, so now *breake the heavens and come downe, &c.*

And if it be objected, It may be there were some other causes of all these evils, that befall us: the Prophet answereth no; that it was not in the power of the creature, but the coming downe of the Lord, at whose presence the

moun-

mountaines melted; that is, as a heape of wax, or lead sinketh and falleth downe when fire is put to it, so the mightiest nations melt away, when thou comest to doe any worke for us.

And if it be againe objected, But there is all the question, whether there be such a God or no, by whose providence these things are brought to passe: To this the Prophet answers in the fourth verse, *For since the beginning of the world, men have not heard, nor perceived by the ear; neither hath the eye seene another God, besides thee, which doth such things for him that waiteth for him.* As if he should say, indeed there is the testimony of the Scriptures, there is the witness of the Prophets, & evidence of miracles, that all things are done by the providence of God, but yet (saith he) I will leave all these things, and appeale to the workes of Nature, even to the things that the eye hath seene, and the ear hath heard; for from them it is manifest that there is a God, and that he it is who hath done these terrible things which we looked not for.

But not to stand long in the explication of the words, you shall find these three points lying evidently before you.

First, *That even from the things that the eye seeth, and the ear heareth, it is manifest that God is, and that is he that doth these terrible things that we looked not for.*

Secondly, *That this God is one, and that there is no God besides; the Idols and the dung-hill gods*

of the Gentiles are no gods.

Lastly, As he doth terrible things to those that provoke him, so likewise great and wonderfull things for those who wait for him.

These are the three points which arise from these words; and of these in order: And first for the first, That

*It is manifest from the things that the eye seeth, and care heareth, from day to day, that God is, and that it is by his providence that all things are done in the world.*

Now we must know, that this point, *That God is, and that by his providence all things come to passe*; I say, this is made plaine to us two waies: First, by *Faith*, out of the bookes of the Scripture. Secondly, by *Reason*, out of the bookes of the creatures.

Out of the books of the Scriptures; and that you shall see, *Heb. 11. 3. By faith we beleeve that the worlds were made by God*; and in the sixth ver. *He who commeth to God, must beleeve that God is, and that he is a rewarder of those that seeke him.* Here is mention made of the first way of knowing that God is.

The second way you shall have set downe in *Rom. 1. 20. The invisible things of him, that is, his eternall power and God-head, are clearely scene, being understood by the things that are made*: that is, though the eternall power and God-head be in themselves invisible, yet by the things that are scene and heard, they may be made knowne and mani-

manifested to us: so likewise, *Act. 17. 27, 28.* If so be we might grope after him, and finde him; for in him we live, and move, and have our being: as if he should say, The very things we heare, and see, and taste, and handle with our hands, doe all demonstrate *that God is*; which is the very same the Prophet saith here, *Since the beginning of the world they have not heard, nor understood with their eare, nor seen with their eye, another God besides thee, which doth so for him that waiteth for him.* For we must know, that the things revealed unto us, are of two sorts:

Such as have no impression upon the creature, such are the mysteries of the Trinity, and of the Gospell; these are onely revealed. 1

Others there are, which have certaine characters of them set upon the creatures, so that you may discern them; and amongst the rest this is one of the maine, *that God is*, and that by his providence all things are disposed in heaven and earth. 2

And although it may bee thought that there are none that doubt of this, yet these proofes are usefull, partly because they serve to answer those secret objections of Atheisme, which we are all subject to; and partly because they strengthen that Principle in us, *that God is*: which is very necessary to bee confirmed, seeing it is the maine and principall foundation of all Christian religion, and can never sufficiently enough be rammed downe, as being that that must

must beare all the waight of the building, therefore let no man thinke, that those proofes that we shall use for the manifestation of this truth, are a thing altogether needlesse; for certainly wheresoever the Scripture hath a mouth to speake, there it is usefull for us to haue an eare to heare.

First, therefore if we doe but in generall behold the Universe, and looke upon the building of heaven and earth, wee may easily discern therein, the eternall power and godhead of the maker of it.

Suppose a man bred and brought up in some hollow cave of the earth, having a house there built, and things necessary provided for him, and let him afterwards (when hee comes to a full use of understanding, and not before) be brought and set upon the face of the earth, and there let him see the glorious beauty of the Sun, and feele the heat of it; the force of the winds, and see the swiftnesse of the clouds, the ebbing and flowing of the seas, the apparelling of the earth; let him see the course of the heavens, and the fearefull darkenesse that followes upon the setting of the Sunne, and after that the Moone and Starres, lighted up for the use of men and beasts; would hee not wonder at all that, which we by reason of long assiduity make nothing of? It's a true rule, *Sapientis est rerum manifestarum causas querere*: a wise man enquireth after causes of manifest things, which another  
man



man passeſſeth over, and asketh nor the ground and reason of.

And in this inquisition, when he findeth that man is best of the creatures, and yet was not able to raise such a rooſe as the heavens, nor such a floore as the earth, he must needs conclude, that ſome one better and more able than man, was the maker of all theſe things, which man could not make himſelfe.

And if it be objected, but this workeman is no where to be ſcene, though theſe things are to be ſcene.

*Obiect.*

I answer, that as it is when you ſee a magnificent Palace, the builder of that many times is not to be ſcene, yet wee will ſay it could not bee done but by ſome wiſe Architect, whoſe wiſedome and ability was answerable to the worke: or when wee ſee a faire river runne, though wee ſee not the ſpring from whence it iſſueth, yet we conclude, that there is a well-head ſomewhere that produceth theſe ſtreams; ſo when wee ſhall ſee the ſucceſſion of creatures, paſſing along by their generations, a wiſe man will ſay, Surely there is a principle, a firſt cauſe, a wel-head, whence they do flow, though he ſee it not.

*Anſw.*

But this is but in generall: if we ſhould bring you to the particular obſervation of the creatures, it will be more evident, even by the things that the eye ſeeth, and the care heareth, that there is a God, by whoſe providence all things are

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are disposed; and we will instance in these particulars :

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First, we may observe by that consent, which ariseth from so many differences and contrarieties amongst the creatures ; if you looke into the fabricke of the world, you shall behold one thing contrary to another, one thing fighting against another, fire destroying water, drinesse destroying moisture, and moisture drinesse, &c. yet withall you shall see these brought to a comely agreement, comming together to build up and maintaine the whole Universe ; how could this bee done but by some wise Commander ?

If you should see upon an Instrument twenty dissonant strings, and they all brought into one harmony, we would say that some skilfull Musician had the tuning of it ; and when we looke into the world, and see so many contrary things and all those brought to so sweet a harmony as they are, must we not needs acknowledge, that there is some wise Agent, that intendeth one and remitteth another, and so maketh an usefull mixture of all ? And this is the first thing wee are to observe ; for how could so many contrarieties meet in one, except they were guided by one which is above them all.

2

The next thing amongst the things which the eye hath scene, and the eare hath heard, by which this is manifested, is the fitting and composing of one thing to another.

If

If we should come into the shop of a Joyner, or some curious Smith, and see there all things fitted one to another; the sheath to the knife, the scabbard to the sword, wee would say this was not done by accident, but by art: when we come into the shop of Nature, and see there all the workes of Nature, thus squared and fitted one to another, shall we not also acknowledge that there is a high and wise Agent, that hath done all this?

As for example: had God made the eye, and not colour for a fit object of the eye, to what end had the eye beene made? if hee had made the eye and colours, and no light to discover the colours, the two first had beene to no purpose; and if hee had made these three, and not another transparent body, as the ayre is, through which the colours might be transmitted to the eye, the three former had beene to no purpose; but out of them all thus fitted the one to the other, there resulteth an usefull and perfect worke: the like we may say of the rest. So that the very things that the eye seeth, and the eare heareth, maketh it manifest, that there is such a God as made all these things. If you looke into the fabricke of the world, and behold all other particulars, you shall see the like.

The Plants which thrust their mouthes into the earth, draw sufficient nourishment from the place wherethey are set; therefore as they need

no motion, so they have no motion given them, onely a naturall power to spread their roots in the earth, for the farther strengthening of the bodies.

But for the beasts, which have no nourishment in the places where they are bred, as they need motion, so they have motion given them; and as the spaces are different through which they move, so are their motions different, some creepe, some goe, some flye; and as their meat is different, so they have different instruments to receive it; some have teeth, and some have beaks, some have gooms only; and not so only, but they have different appetites, and different tastes and smells, according to their severall constitutions: so that you see all is fitted one to another, The creatures, the motion, the meat, the appetite, the instruments of taking it; whereas were there any disproportion, or disagreement in those, the whole worke should be in vaine.

If you take a Watch into your hand, and see there the wheelles fitted one unto another, you will acknowledge that this is not done without Art: when you see the same done in the body of a man, where there are so many hundred bones fitted one to another, so many arteries and sinewes; shall we not acknowledge a great providence, which hath done all this? This is the second thing to be observed.

The third observation is taken from those effects

effects that proceed from bruite and unreasonable creatures, the *Stork*, the *Swallow*, and the *Elephant*, whose actions, for the most part, exceed their knowledge, and are beyond their strength: As for example; They ayme at an end they know not, they goe by a rule they understand not, they use the meanes that tend to such an end, and yet are ignorant of it; all which argues that they are guided by one, who both knowes the journies end to which they ayme, and the way that leadeth to it. Even as when a man hath passed thorow a way full of many turnings, and at length comesto the right end, hee will confesse that some one hath ruled and guided him (through so many turnings) that knew the way: even so when we shall see these creatures doe things, and that constantly, and yet know not what they doe, it is an argument that they are led and guided by one that *workes all their workes in them and for them*. Whence the saying of the Schoolmen, *Opus Natura, &c.* the worke of Nature is not the worke of mere and bare Nature, but of the Author of Nature: and therefore as these actions are above their knowledge, so they are also above their ability, which you shall see in the art of the *Spider*, curiously spinning his web, and the providence of the *Ant*, providing in the Summer for Winter; in the wisdom of the *Comies*, that being a people not strong, yet they make their houses in the rockes. Now it is a sure rule, that wheresoever effects  
are

are produced above the reach and ability of the cause, they alway import some higher Cause, whence they proceed; and therefore when we see such actions of wisdom and providence, done by the creatures which have neither wisdom nor providence in them, they must needs proceed from some higher Cause that guideth them: even as you see in a faire writing, that is written by a new beginner, you will say, surely it's the writing of him that guided his hand, rather than his owne. If you should see a hundred arrows shot out of a thicket, and all these should hit the marke, though you see him not that shot them, you must needs say that they were shot by some skilfull Archer: even so when you see the creatures that knew not the end they ayme at, nor the meanes that conduced to that end; yet using direct and pertinent meanes to come to it, it's a most direct argument that there is an Almighty Power that guideth them to all the things that they doe: and this is the third observation.

A fourth thing, by which *the invisible things*, that is, *the eternall Power and God-head is made manifest to us by the things that the eye seeth, and the ear heareth*; it is the provident provision that is made for all the creatures. If you should come into a well ordered Common-wealth, or family, and should see all their things done in order, meat provided for all the family in due order and season, wee would not doubt but that there

there is a governour, that casts these things into this order.

And shall we not acknowledge this same, when we see it done in the great house of the world, where so many millions of men & beasts are daily fed, and cloathed, and ordered? Take but a smal family, if there be but a little improvidence, how soone doth the whole family feeble the want of it? and how doe wee thinke that the great family of the world could bee kept, without a speciall providence to order it? If there were but a Towne, or a Village to be planted, how many things were necessary to maintaine it? I will name but one, *Psalm. 104. 10.* that is, the providence of God in bringing the waters and the springs to many severall townes. If we should see the same done in a great house, water brought by pipes into every roome that needs, we would acknowledge it to be the providence of him that ordered it so; and shall we not acknowledge the same, when wee see God bringing in water into so many particular places in a Country? And as in feeding, so in cloathing so many creatures; if men should cloath them, how would they begin to doe it? But as God hath commanded the earth to bring forth grasse, so he hath commanded the skins of beasts to bring forth haire, and feathers, and wooll, to be fit cloathing for them. And as it's in cloathing, so his providence is also in defending and in fortifying them against



the injuries of one another. Some have hooves, and hornes, and tuskes to defend them; those that have not these, have legges to runne away; those that want that, have holes and dennes to hide themselves in, and (which is to be observed) the weaker creatures goe in heards together, the stronger goe alone; for if they should goe in multitudes, no man nor beast could stand before them: this you shall finde set downe, *Iob 37. Psal. 104.* Now if the Queene of *Sheba* when she came to *Salomons* Court, and saw the meat of his table, the sitting of his servants, and their apparell, *1 King. 10.* was astonished; I say, if she were so then, when she saw the wisdom & provision in the house of *Salomon*, how much more when we look into this great house of the world, where there are so many uprising and down-lying, that must have bread and meat from day to day: how much more, I say, should we admire, and acknowledge this great providence of God, which openeth his hand and giveth them their meat in due season? This is the fourth observation.

The fifth is taken from the combination and connexion which is among the creatures, that dependence they have one upon another; men cannot live without beasts to feed them, the beasts cannot live without grasse to nourish them, that cannot be maintained without the influence of the heavens to nourish it; which subordination you shall see set down, *Hos. 2. 21.*

*I will beare the heavens, and the heavens shall beare the earth, and the earth shall beare the corne.* Whence we may reason thus: Either this was done by accident, or by providence; not by accident, for so you may as well say, that a multitude of letters cast together by chance, can make a History or Poem, as that this order, this connexion, and dependance of the creatures, should come to passe by accident: and if it bee not by accident, then it is by providence; for this can no more be done without providence, than in a History or Poem, there can bee a dependance of one word or sentence upon another, without the art of wit and reason in him that compolet it.

The last observation, is from the wisdom of the Creator; which is set and stamped upon all his workes, even as the skill of an Artist is upon all the worke he makes. When we see the *statue* of a man made, we acknowledge that it was done by the skill of him that made it; and shall not we acknowledge it in the maker of man himselfe? When we see a glasse eye, an ivory tooth, and a wooden legge, wee say it is done by a skilfull Artist; and shall we not observe a speciall providence and wisdom, in the making of the members themselves? for the things are better that are done by nature, than those that are done by art; for art doth but imitate nature, and that which is imitated, is better than that which doth imitate: and

shall wee attribute skill and wisdom to the works of Art, and not to the works of Nature, which doe far excell them? When we see a Diall describing the hours of the day, we acknowledge it to be done by the skill of man; when wee see the same done in the heavens, ordering the times and seasons, shall we not acknowledge a wisdom in him, that makes and guides the heavens? It is reported that *Archimedes* made a Spheare, wherein the revolution of the heavens, the course of the Sunne, the ebbing and flowing of the Sea, is described and kept in the order that themselves doe move in, which when a man sees, he is ready to say, this was not done by accident, but by the skill of some excellent Artift; and if so, then certainly the thing it selfe which that Spheare doth but imitate, could not be done but by the wondrous power and wisdom of him that doth it. I will proceed no further in this, but come to make some application.

First therefore, seeing besides the Testimony of the Scripture, there are so many proofs, even from the things that *the eye sees, and that the ear beares, that God is*; by whose Providence all things come to passe; it should strengthen our Faith in that first and main Principle, *that God is*. For though an object may be seene by a small light, yet when more candles are brought in, and when there is a greater light, wee see the same object more cleare and distinctly: so though

though we beleue by Faith *that God is*, yet the addition of more Arguments should strengthen us in this beleefe, and confirme this conclusion, and adde more to our assent to it: For (my Beloved) though it be not observed, yet it is certaine, that all that unevenness, all those exorbitances which are found in the lives of men, doe proceed from the weaknesse of this Spring, that these first Principles are not firmly and thorowly beleued. Men will not neglect Religion altogether, neither will they make their hearts perfect with God in all things; and whence comes it but from this, that this first Principle is in part beleued, in part not beleued: that is, they say in their hearts, it may be there is such an Almighty God, *that made heauen and earth*, and it may be not: and therefore they will have some care in the duties of Religion, but a full care they have not; whereas if they did beleue it fully, they would serve him with a full and perfect heart.

But is this all the use that is to be made of it? is this all the Prophet driveth to in this place? No, his very scope is to shew us, that if there be such a God, then it is hee that doth the terrible things that are done to us: they come not to passe by accident; therefore wee so propound the point, that by the things that the eye seeth, and the eare heareth, it appeareth that there is such a God *that doth terrible things which wee looke not for*. If it bee not by chance and by ac-

cident, nor the wisdom and endeavours of men, but the Lord, which doth both terrible and mercifull things, both the good and the evil which befall us, then let us *live by faith, and not by sense*; that is, feare him, and meet him in the way, while its yet time, lest we fall into the error of the *Israelites* here, to have terrible things done to us before we looked for them. For though we beleieve there is such a God, yet if we doe otherwise, we forget the Lord, and we live *without God in the world*.

Every man, when the evil is upon him, startles at it: as a beast when hee falls and sinkes into a ditch or quagmire, he struggles, and doth his best to get out; so men are taught by nature and sense, to expedite themselves out of an evil when they are in it, but the greatest point of faith and wisdom is to foresee & forecast evil to come, and to prevent it. *Saul* when he was in a strait, hee could seeke to the Lord; but then he would not answer him, neither by Prophet, nor by *Urim* nor *Tbunim*. *Isab* when he was in extremity, and had no other refuge, hee could flye to the *bornes of the Altar*; as men use to flye to prayer in sicknesse, in danger, and extremity; but then it was too late. *Esaü* when the blessing was past helpe and recovery, he could *seeke in with teares*: But why did they doe it no sooner while it was yet time? Certainly it proceeds from a secret Atheisme and Infidelity, to which we are too subject, which makes us

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not to be moved with any forewarning, till we feele the evill it selfe upon us: And therefore it is said here, *Terrible things are done to us that we looked not for.*

Death is a terrible thing, yet because it's apprehended as a thing afar off, who considereth the shortnesse of his life, while it's time to *make sure his calling and election*, that his soule may not depend upon uncertainties? Hell is a terrible thing, to consider that the soule is immortal, and that there is another place to live in for ever; and yet who considers this in time, and takes it to heart? Ourward Calamities that befall a Church, or a State, or a particular Person, are terrible, but who considers them in time to prevent them? This is, and ever hath beene the nature of man in all times; we thinke we will doe it *modo & modo*, but still wee are put off: therefore let us not, as those in *Amos*, *Put the evill day farre from us, and draw neare to the seat of iniquity*, (for those two commonly goe together) lest it befall us that *Salomon* speaks of, *As the Oxe to the slaughter, and the Bird to the snare*, so we be led to destruction and consider it not, till a dart strike through our liver: but let us doe somewhat in time, and not deferre and put off; for the very delay brings mischief. When the blow comes (as I say) every man feares, but before we care not; but we doe as those, who because the hand of the Dyall proceeds insensibly, consider not how the houre passeth, till the

stroke of the Bell giveth notice *It is a wise and true saying, Extremum stillidium clesydram non exhaurit, & ultimus ietus quercum non cadit:* It is not the last sand that doth exhaust the houre-glasse, nor is it the last stroke that doth over-throw the oake; that is, it is not the next immediate cause that brings evil upon us, as men commonly thinke, but it is the precedent acts, neglects and decayes, that were long before that blow came upon us. And who knowes whether we be not now upon the very *Tropicks* and turnings of Times? and yet as it's said of old age, there is no man that is so old that thinkes he may not live a yeare longer; so wee are never brought to so low an ebbe, but wee are apt to thinke we shall hold out yet a yeare, and a yeare longer. So that as the Lap-wing fals before the Traveller, and draweth him a little and a little further, till at length he be quite drawne away from her nest; so we are quite drawne off from doing the things which might prevent those evils that are to come: and so terrible things are done to us which wee looked not for.

The ground of all is, partly because we live by sense, and not by faith (which we are all subject unto, more or lesse) by which we think our present condition shall continue, whatsoever it be; if we be in affliction, wee thinke that shall alwayes continue; and if we be in prosperity, wee thinke as those in *Esay 56. To morrow shall*



shall be as to day, and much more abundant; that is an observable place; saith the Prophet, there is an evill neere unto you, and the reason is, the Watchmen are blinde, they are dumbe dogges, they cannot bawke, &c. but looke to their owne way every one; and yet (saith he) my people say, Come bring wine, wee will fill our selves with strong drinke, to morrow shall be as to day, and much more abundant: I say, this is naturall to us.

Besides, another ground of it is, because wee see dangers come, and goe, and passe away, and yet the blowes come not upon us; and therefore we are apt to doe as that foole, that because hee saw the river sliding away, standeth upon the shore, and hopeth at length that all will be past, that he may goe over dry-shod, and considereth not that there is a succession of waters, which will continue it: so wee consider not that God hath an army of sorrows, when he hath afflicted us seven times, yet he addeth seven times more, and if yet we continue obstinate, hee can doe it seven times more; till at length his wrath swell and grow over the banks, and carry all away before it. That expression you have in the Prophecy of *Nahum*.

Partly it is againe, because God is not seene, because God is forgotten in the world: the creatures which should be as a glasse to help us to see him more clearely, they become as thick clouds to hide God from us; we looke upon the wall of the creatures, but we look not upon him  
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that stands behind it, who changes times and seasons, as he doth the weather: So that our wisest conjecture of him, is as uncertaine as the prognostication is of the raine, snow and wind; we are ready to compute future things, as wee compute daies and yeares, and forget that God that is the disposer of these, and so grow bold and carelesse: But *David* thought not so, *Psal. 31* My times are in thy hands, O Lord: As if he should say, They are not in the hands of *Saul*, nor in the hands of *Dag*, nor in any of mine enemies hands to doe me hurt, nor in the hands of my greatest friend to doe me good, but my times are in thy hands; for so thou disposeth of them as it pleaseth thee.

And therefore let us be exhorted to reckon it our greatest wisdom, to foresee the greatest danger to come, while it is yet afar off. Fire may bee given to a traine of Gun-powder a great way from the place to which the blow is intended: therefore it was a wise observation amongst the *Romans*, that when *Hannibal* was besieging *Siguntum*, a City confederate of their Allies, which was farre enough from Rome, they thought every blow was given to it, that he was even then beating upon the walls of the *Capitol*; therefore they tooke no lesse care to prevent the danger in such a distance, than if it had already seized upon them: So no doubt when the enemy is assaulting the Churches as farre off, he is even then striking at the root of

this

this Church and Common wealth.

It is a true rule, when the evill day commeth, in time of spending, and not of gathering, it must be done before; it is too late to fetch the oyle when we should use it, to go and buy when the Bridgroom commeth; therefore they are called *foolish Virgins*, because folly is improvident, it stands in the valley, and sees not the evill afore it be upon us: wisdom stands upon a hill and descryes the danger, and the evils that are afar off, before they approach. It's certaine, (give me leave to speake, for we are the watchmen which stand upon the watch-tower, and should see more than those which stand below, and must give warning, that we may deliver our owne soules, lest your blood be required at our hands) I say, it's certaine that evil is intended against us, and will come upon us, except something be done to prevent it. For there is a covenant betweene God and us, and breach of covenant causeth a quarrell; the quarrell of God shal not go unrevenge: he saith to the *Israelites*, *Levit. 26. 25. I will send a sword upon you, which shall avenge the quarrell of my covenant*: As if he should say, There is a covenant, and you have broke that covenant, and therefore I have a quarrell, and I wil send a sword to avenge my quarrell. Now the quarrels of God are not rash and passionate as mens are, & therefore he wil not lay them aside without some true & real satisfactiō.

If we will not beleve his word, yet shall we

not

not beleeeve his actions? hath he not begunne? are we insatiate, and see nothing? doe we not see the whole body of those that professe the truth are besieged round about through Christendome? at this time are not present enemies not only stirred up, but united together, and we dis-joynded to resist them? are not our Allies wasted? are not many branches of the Church cut off already, and more in hazzard? In a word, have not our enterprizes beene blasted, and withered under our hands for the most part? have not things beene long going downe the hill, and are even now hastening to a period? and doe not we say now that such an accident, and such a miscarriage of such a businesse, and such men are the causes? But who is the cause of these causes? is it not he without whose providence a Sparrow falls not to the ground? are not these crackes to give warning before the fall of the house? are not these the *gray haire*s which *Hosea* speakes of, that are here and there upon us, and wee *discerne them not*? Gray haire's you know are a signe of old age and approach unto death.

And are not all these things arguments enough that God hath begunne with us? will he leave his worke in the middle? No certainly, you shall see what himselfe saith, *1 Sam. 3. 12. When I begin, I'll make an end.* *Samuel* had threatened feareful judgments against the house of *Eli*, but because they lived long in peace, and were not suddenly executed, they were ready to thinke

think the words of the Prophet were but wind; therefore God tels them, that it was true, he was patient, and long before he begun, but notwithstanding when he began he would also make an end: wherefore I beseech you for our own sakes, and for the sake of the Churches, let us well and seriously consider this; doubtlesse there is somewhat for which God is offended; and if there be, certainly till that be taken away, the Lord will not returne unto us, and cause us to prosper in the things we put our hands unto.

When *Iosua* saw the people fall before their enemies, hee wondred at it, and enquired the cause, and except that had bin removed, though it had beene for many yeares, yet he should never have had successe, nor brought the children of *Israel* to the Land of *Canaan*, though God had promised it; for Gods promises are as his threatnings, to bee understood with a condition. But a most remarkable example you shall find, 2 *Sam.* 21. 1. When there fell out a famine in the dayes of *David*, he knew the natural cause was the drought, but he enquired after the supernaturall cause, as wise men should doe; as *Jacob* when hee saw the Angels ascended and descended, hee enquired who stood on the top of the ladder and sent them to and fro. *Ezekiel* inquires who stands on the top of the wheele; but fooles looke onely who stands on the next staire or step: whereas wee should enquire as *David*, what was the cause of the famine; and  
it

it was answered him, it was *Saul* and his bloody house, because he had broken his oath with the *Gibeonites*, which was done many yeares before: I say, so we should doe in all the calamities, afflictions and extremities that befall either the Church in generall, or any particular person; search what the cause is. I finde the phrase used in *2 Chron. 12.7.* saith the Lord there, *I will not at this time powre out my wrath upon Ierusalem by the hands of Shishack*: where observe, hat though *Shishack* was the immediate instrument, yet it was not *Shishack* his wrath, *Shishack* was but the viall through which his wrath was powred out. Where you may observe this connexion, that when any affliction befallerh a State or Church, or a particular person, it is because God is angry, and hee is never angry but for sinne; and till sinne bee removed, his anger is never laid aside; time weares it not out, as it doth the anger and passions of men. And therefore it is good for us to compound with the Lord, and to take up this suit before it come to execution and judgement, and not to doe as ill-husbands and prodigals doe, that suffer a suit to runne on, and charges to grow from *Terme to Terme*, lest we be inforced to pay, not onely the maine debt, but the arrerages also, that is, the time of that patience and long-suffering of God; and not in this world onely, but in that which is to come. It is apparant that God is about a great worke, yea, to mak

make a great change in the world, except we do as it were hold his hand by seeking and turning unto him, and by removing the things that provoke him: he doth not lay all these stones, and move all these wheelles for nothing, & yet who knowes what it is he is about, till it be brought forth: such a metaphor I finde, *Pro. 27. 1. Who knowes what a day may bring forth?* it's a metaphor taken from a wombe; there is no man knowes what is in the wombe of to morrow, or what evill to morrow may bring forth. *Saul* little thought that the next day travelled of such a birth as the overthrow of the armies of *Israel*, and the death of himselfe and his sonnes. *Iob* little thought that the next day had in the womb thereof the fall of the house, and the slaying of his children. If you observe the Scripture, you shall find that there are certaine seasons, wherein as the Angell troubled the poole, so God troubleth the Churches, and commonly when God doth it to one, he doth it to all. *2 Chro. 15. 5, 6. And at that time there was no peace to him that did goe out or in, but that troubles were to all the inhabitants; for nation was destroyed of nation, and City of City; for God troubled them with all adversity.* Where you shall observe, that where God once begins to doe it, all the Churches come in, in the end; and whence was it? not because such an accident fell out, and such offences arose betweene Princes and Princes, and Nation and Nation, but God had troubled them



them with all kinde of adversity, but especially *Ier. 25. 15.* a notable example you shall see, the cup went round, when it was given to one nation to drinke, every one tasted of it, though some more, some lesse. So that, I say, there are certajne times and seasons wherein God troubleth the Churches; and that very thing that distinguishes betweene Nations and Churches, to be saved or to be destroyed, is the very ability to discern of those seasons; Oh that we were able now, and willing to discern that season!

I will give you two instances: When destruction was to be brought upon *Ierusalem*, when they were to be led into captivity, the Lord was above twenty years about it, many warnings he gave them by his Prophets, hee brought *Nebuchadnezzar* neere them, & took him away againe; & what is the complaint he takes up against his people? saith he, *The Storke and the Cranes know their appointed times, but my people know not the judgements of the Lord.* Those creatures feele and foresee the Winter, and betake themselves to some warme place. There is a judgement a comming, there are warnings enough, but my people cannot discern their season. And so when the last blow was to be given to the *Iewes* by the hands of the *Romans*, you shall see how pathetically our Saviour expresseth it; *O Ierusalem, Ierusalem, if thou hadst knowne in this thy day the things belonging to thy peace, but now they are hid from thine eyes, Marke, in this thy day; there is a time*

time & season, and ~~with~~ <sup>in</sup> ~~the~~ <sup>his</sup> time is exceeding swift, and passeth away. There is such a day wherein if *Ierusalem* had seene it, the destruction had bin prevented, but now the time is past: It is a thing worthy observation, that there is a double time, which we shal see observed in the Scripture: There is a time of preparing, and threatning, and no more but threatning, and a time of executing the decree; so you shall see it expressed, *Zephani. 2. 1, 2. Search, or Gather your selves together, before the decree bring forth, before the fierce anger of the Lord come upon you, &c.* There is a time of whetting his glittering sword, and fitting the arrow to the bow, before the blow be given; there is a time of patience, triall and long-suffering, before hee swears in his wrath they shall not enter into his rest; but when the time is come, when the word is once gone out of his mouth, when the decree is gone forth, then, as *Samuel* said to *Saul*, when hee would have the sentence of his rejection to be retracted; No, saith he, *the strength of Israel is not a man, that hee should repent, 2 Sam. 15. 29.* Therefore while the evil is yet in the clouds, before the storm come, while things are preparing, while the sword is whetting, before the stroke be given, before the decree bee come forth, let us search our selves and meet him, to prevent it. The evils which men intend against us may prove abortive; they may either dye in the wombe, or else they may travell with mischief, and bring forth

a lye; that is, somewhat contrary to that they intend; *sed fata viam inueniunt*, but when God intends any evill against any, what power shal be able to stop him? the destruction of God will finde a way which we never dreamed of, as we see oft by experience; *Vel puncto temporis maxima rerum momenta vertuntur*, even in a point of time the greatest things are turned upside downe. My beloved, we all affect the praise of wildome; and wherein doth wildome chiefly consist, we shall see, *Dent. 32. 29. Oh that my people were wise!* what to doe? *to remember their latter end*; as if wildome did therein consist: So in *Prov. 22. 3. A wise man sees the plague afar off, and hides himselfe, but a foole goeth on, and is punished*; it's a metaphor taken from beasts, that feelee the storme before it comes, and then hide themselves in their dens; *but the foole goeth on and is punished*; that is, either he is ignorant and sees it not, or else he is belotted and stupified, and so carelesse to prevent it. So, *Pro. 14. 16. The wise man feareth and departeth from evill, but the foole rageth, and is carelesse*; that is, the prudent man he feares the evill of judgment, the evill of punishment, he feares the judgment to come, therefore he departeth from the evil of sin that brings it; as *Ioseph* toresaw the famin, & hid both himselfe and others from it by providing against it: so *Iob* when his sons were banquetting, he feared, lest they had sinned, and blasphemed God in their hearts, and therefore he rose early and sacrificed  
for

for them : *but the foolerageeth and is confident* ; the word in the originall is to passe on whatsoeuer comes of it ; as *Balaam* when the Angel met him with a drawn sword to shew the danger that he went in, yet he would not be ruled, but he went on, and you know the issue : and so *Abab* when he went to *Ramoth-Giliad*, though *Micaiah* foretold him, yet he would goe on, therefore came short home for his labor : it's accounted a point of courage and generosity not to feare, but you see the Wise-man saith here, that a wise man feares and departs from evill. Indeed there is a double feare, there is a feare that ought not to be, that causeth the thing wee feare to come to passe ; that is, such a feare as sets us aworke to use evill meanes to prevent the evill ; such was the feare of *Saul*, that set him aworke to seeke to the *Witch*, which was the very thing that brought upon him that he feared ; such was the feare of the *Israelites*, which madethem seeke to *Egypt* and to *Asshur* for help, which brought upon them the thing which they feared ; and such a feare we should lay aside : but there is a good feare which causeth the thing that we feare, not to come to passe, because it sets us aworke to seeke to God : such was the feare of *Iehosaphat*, 2 *Chro.* 20. 3. When there was a great multitude came against him, he feared, saith the Text, and what did this feare set him on worke to doe ? He sought the Lord, and proclaimed a fast thorowout all *Iudah*. Now this feare was a profitable feare,

which caused the thing he feared, not to come to passe; for by this meanes he had a wonderful deliverance: such was the feare of *Iacob*: when *Esau* came against him with 400. men, hee was foreafraid, and what did this feare? it set him a worke to pray, and to *wrestle with the Lord Almighty*; this caused the thing he feared, not to come to passe: such was the feare of *Iosias* when he heard the booke of the law read, and thereby seeing the danger that was like to come, he feared; and what did that feare bring to passe? *His heart melted* (saith the Text) *within him, and he humbled himselfe greatly before the Lord*, and therefore the thing he feared did not come to passe in regard of himselfe; for hee had word sent him by the Lord, that he should not see that evill in his dayes. So that there is a good, an usefull, and profitable feare, that causeth the thing we feare, not to come to passe; and this is the feare that the Wise-man speakes of, *Pro. 28. 14. Blessed is he that feareth alwayes, but he that hardeneth his heart, shall fall into evill. I will not adde any more: another maine thing to which the Prophet driveth, is, that as the Lord doth terrible things to those that provoke him, to those that will not take warning; so likewise hee doth wondrous things for those that wait for him. I am sorry I have not opportunity to adde this to the other, but I see the time is past, therefore here shall be an end.*

EXACT



# Exact VValking.

EPHES. 5. 15.

*Take heed that you walke therefore circumspectly (or exactly) not as fooles, but as wise.*



IN the eighth verse of this Chapter, the Apostle layeth downe this conclusion, *You were once darknesse, but now you are light in the Lord, walke therefore as children of the light*; this he carries along

by some Arguments, and drawes some consecutaries from it, among the rest this is one, *Take heed therefore that you walke exactly, not as fooles, but as wise.* As if he should say, Now the darknesse is gone, now you are set upon a hill, now you are in the broad light that all men may see you, now looke to your selves, now see *that you walke exactly, not as fooles, but as wise*: so you have in these words:

First, a command, or an exhortation laid on them,

G 3

Coherence.

I.  
Division.

them, *Walke circumspectly, or exactly.*

2 Secondly, that is backed with a reason, *Not as fooles, but as wise*; as if hee should say, It is your wisdom to doe so, it is folly to doe otherwise.

3 Thirdly, there is prefixed before it a meanes how to doe it, *Take heed, or Consider*; that is, it is a thing that will not easily be done, it is a thing that will cost you some labour; a man may doe a bungling action without consideration, but if hee will doe a thing exactly, he must take heed unto it, *Take heed that you walke exactly, not as fooles, but as wise.*

I will open the words in particular, when I come to handle them.

Before I come to the particular points which these words afford us, something we may gather from this particle *Therefore*: *Therefore* is a relative particle, it hath reference to that which went before, *You are children of light, therefore walke exactly, not as fooles, but as wise. Therefore*; that is, since you are the children of light, since you are those upon whom the Name of God is called, since you professe the feare of God, it behoves you to looke to your selves *that you walke exactly*. In a table upon which a Picture is drawne, before the picture is drawne, the blemishes, and blots, and scratches upon it, are not observed: but when the picture is drawne, a little blot is observed in it: so it is with men in this case, a man before he be regenerate, before he is made a childe of light, while he walkes in

darknesse,

*Simile.*



darknesse, while Gods Image is not drawne upon him, the sinnes that are in him are not much observed, because there is no great difference betweene his generall carriage, and some particular failing: but when the Peece is drawne, that is, when Gods Image is stamped upon him, and renewed in him, then the infirmities, and sinnes, and failings, that he falls into, every man is ready to observe them and marke them: and therefore we should in a speciall manner looke to it, because our condition is altered, whereas before we were darknesse, now we are light; whereas before wee stood in the crowd, as it were among the rest of the people, now we are set upon the stage; every man markes what we doe: nay, if we stand still and doe nothing, it is observed; and if we doe, and doe that which is undecent, that is observed too: now when every one of our actions are observed, it behoves us to looke the more what wee doe, to see that we walke exactly. This thing I will not presse because it is common.

Onely the Use that we should make of it is this, to see what God and men looke for from us; when we take upon us the profession of his feare, his glory is engaged in our carriage, therefore we should *walke exactly, not as fooles, but as wise.*

Againe, as any man hath a higher degree of faith (for there be degrees,) as any stand in a higher place, they must looke to it more, as they

Why sins are most taken notice of in Gods children

*Simile.*

*Vse 1.*

*Vse 2.*

Consideration  
is necessary  
to exact walk-  
ing.

Consideration  
on what.

Three things  
in considera-  
tion.

I  
The minde  
dwells on the  
actions

are in more estimation and glory, so they must take heed of falling to the scandall of their holy profession : but I will not stand upon that. Now I come to take the words as they lye.

Consider therefore, or take heed that you walke exactly : for the walking exactly, consideration is required you see ; now the question will bee, what this consideration is ? It is a thing that is little taught and not well understood, and therefore I will a little open it unto you, that you may know what this act is : it is a thing oft described in Scripture ; *I considered my wayes, and turned my feet to thy testimonies.* Now consideration (to describe it to you) is nothing else, but an act of the practieall understanding, whereby it reflects and stayes upon its owne intentions, and comparing them with the rule, it proceeds to lay a command upon the will and affections, to put them in execution. I say, it is an act of the practieall understanding, whereby it stayes and reflects upon its owne intentions, &c. for there are many actions that passe from the mind of a man, that he dwells not upon, but they passe presently away, these are not reflect acts, they are not acts of consideration, he dwells not upon them ; but when a man dwells upon a thing, he will not let it presently passe from his hands. First, they are in the intention, and then hee lookes backe by consideration, when a man will see what is in his minde, he will looke round about as it were, and returne upon his heart, as it

it is called in the Chronicles, *If you returne to your hearts*; I say this is necessary, this is one part of consideration, but this is not all, a man may dwell upon his actions for another end.

Therefore when this is done, in the second place this is to be added, that a man so dwell upon his actions, as that hee compares them with the rule: he sets them both together, and therefore in *Pro. 4. 26.* that which is called consideration, in another place, is there called *Pondering*; *Ponder the wayes of thy feet*: the meaning is, consider the wayes of thy feet. Now you know what *Pondering* is, when you have a thing to weigh, there must be something to weigh it by, which therefore is the rule thereof; and as in measuring, there is the thing that you measure by: this is the second thing to be done in consideration, to compare it with the rule.

But yet this is not all: for there may bee a comparing of actions and intentions, with the rule by which it is squared, when yet it is not consideration: a Scholler may take a thing into consideration, whether it bee true or false, whether it be a practicke or a speculative thing; he may compare it with the rule; but his end is not to practise it, but onely to know the truth of it, and so he lets it lye. And not onely Schollers, but it is so with all men for the most part, they heare us deliver the truth of God, their end is to see (as it were) to understand it, to know the truth of it, they doe no more but see  
if

2  
To compare  
it with the  
rule.

*Prov. 4 26*

Pondering,  
what

3  
To resolve  
upon the pra-  
ctice of it.

Motives to  
consideration

I  
It is an excel-  
lency proper  
to man.

Simile.

if the thing be true, and give their assent to it : but in consideration there is somewhat more.

Therefore I adde, that it layeth a command upon the will to put it in execution, or else it is not properly consideration ; but when a man considers of a thing, so as that he resolves to doe it, that hee layes an imperative injunction upon the inferiour faculties, to put that in practice and execution that he resolves on ; so now you see more distinctly and clearly what the Apostle would have us doe, this is the action he would have us doe, to *Consider* ; that is, to stay upon our actions, to compare them with the rule, and not to let them lye there, but to put them in practice and execution ; this is the thing we are here exhorted unto, to *Consider*, or *Take heed* what we doe. And it is that which we have little reason to be backward to (though in truth wee are backward to nothing more, which is cause of many errors of our life) if we consider :

First, that this consideration is the excellency of all a mans actions, it is that which is proper to man, as he is a man, there is no beast capable of it : It is a peculiar excellency to man, to bee able to returne and to reflect upon his actions : Beasts looke forward altogether upon the present pleasure which is propounded, but to consider an action, whether it be to be done, or not to be done, it is an excellency peculiar to man. Therefore as the Mathematicians say of

Figures,

Figures, the strait Figure, or the strait Line: is the weakest, but the Circle is the strongest of all other, and the best, because one part returns to another, and holds up another; so these direct actions of ours; these transient actions that passe suddenly upon a thing, they are the weakest, in them wee are most subject to erre, but these actions wherein we returne againe upon our selves, as a circle or round figure, are more perfect and exact: I say it is the excellency of an action, and this should make us ready to doe it, but that is not all, there is not onely a generall excellency:

But it is the best for our selves, it perfects us above all other; take all other actions that goe directly forward, they perfect somewhat that is out of a man, but they perfect not the heart of a man. If it be in teaching others, in it is the perfection of the Scholler; other actions of wealth, of honour, of learning, or any thing of this nature, they perfect the thing upon which they are pitched; but now this action, by which the heart returns upon it selfe, this reflect action is that which perfects a mans soule, it makes him a better man, it builds him up in grace, and in truth; when a man looks in, and returns upon himselfe, hee makes up the breaches of his heart, if there bee any thing amisse there, hee rectifies it: therefore it is an action that we should easily assent unto, and agree to the exhortation of the Apostle. Therefore to

3  
It perfects the soule.

con-

Vse.

Inconsideration:  
caule  
of errors in  
our liues,

conclude this point, let us be exhorted, to consider what we doe; the failing in this is the cause of so many errors in our liues, the cause of so many ill-spent houres, of so many vaine speeches, of so many grosse sinnes committed, all for want of consideration. If the swearer would well consider what that is, when the Lord saith, *I wil not hold him guiltlesse that taketh my Name in vaine*, he would not be so ready to sweare as he is. If the adulterer would consider what God saith, *Heb. 13. Whoremongers and adulterers God will iudge*, hee would not so easily continue in that sinne: so you may runne thorow other particulars, therefore this consideration is necessary in things that belong to salvation. It is not so in other things, in other things the notion passeth soone from the mind to the rest of the faculties, as loone as the light, it is no sooner kindled but presently it is executed; but in matters that belong to godlinesse, there may be a sparke, and it will goe out againe in the heart, as greene wood putteth out the fire; in that case there must bee paines taken, because of the stubbornnesse in the faculties of the minde to obey the light, which is dictated to the conscience: Therefore we must doe in this case, as wee doe with stubborne servants, they must be bidden doe a thing againe, they must be forced unto it. If the under-faculties were as ready to obey the minde in spiritual things as in other things, it were another case.

Simile.

Simile.

case. In other things (for the most part) we shall finde that the minde hath no sooner resolved on a thing, but the faculties presently are ready to practise and to execute it; *If it be a matter of pleasure, a matter of commodity, a matter of businesse*, if a man resolve once to doe it, hee findes no resistance; *but if it be a matter tending to a holy life, he is resolved and fully intended* to doe it, yet when he comes to the point, how many impediments doth he finde in the under-faculties? they are like stubborne servants that have need of pressing upon, and must have such imperative injunctions upon them as I speake of. Therefore this consideration is necessary for us, we see, if we be negligent in it, it is impossible we should lead a holy life, because we goe up the hill in that, there must bee paines taken in that; there is no good action but it will cost this consideration, and the rather we should doe it, because (as I say) it is that which perfects us most of any thing; wee study many things, we study bookes, we study men, wee study our selves, that is done by this act of consideration, and of all studies that is the best, when a man studies his owne heart, when he dwels at home: It was the precept of the wise Moralist, to exhort men to dwell at home, to looke inward; for a man to bee as a good house-wife in her owne house, to dresse the roome of his heart, every morning to sweepe it, and to put things in order which the former day hath put out of order

The under-faculties stubborne to spiritual things

Simile.

The best study what.

Simile.

Simile.



order; that he may be fit to entertaine the Lord of glory; therfore we ought to keepe our selves right and straight, to keepe our selves cleane and pure in soule and body by this continuall act of consideration, that we may be fit Temples for the Holy Ghost to dwell in and to continue in: therefore we should doe this.

General con-  
siderations.

First in generall, take this generall consideration; let a man thinke what his condition is, what he comes into the world for; let him sit downe and thinke with himselfe that he hath a soule that is immortall, that must live in another place for ever, that his life is uncertaine, he knowes not when this soule of his shall be put out of possession; now if a man would take these things into consideration, if hee would sit downe and consider his latter end, consider the infallibility of the threatnings, consider the uncertainty of this life, consider the terrour of Gods wrath, because these things are not taken into consideration; therefore it is that men goe on in courses of sinne, this is that which the people failed in, *Deut. 29. 4.* saith *Moses* there, you have seene what the Lord did to *Pharaoh* and all his servants, you have seene the temptations and the great workes which hee wrought, but you have not hearts to perceive, you have not eyes to see unto this day, you have seene, but you have not hearts to perceive; that is, you have not hearts to consider it as it is; as if he should say, this will profit nothing; this which

*Deut. 19. 4.*

which was one of the strongest arguments that was, (as how could a people have more arguments to feare God than they had, to see such wonders as they did) but this profited them nothing, because they had not hearts to consider; so our Saviour, *Mark. 6. 52. They considered not the miracle of the Loaves, for their hearts were hardened:* After that miracle was wrought, when Christ walked upon the Sea, and they thought he had beene a spirit, they were afraid, the reason is given, because they considered not the miracle of the Loaves; as if he should say, there was enough in that to have strengthened their faith, that they should not have beene so fearefull; but saith Christ, the reason you did not profit by that was, because you did not consider, your hearts were hardened: and therefore, *2 Tim. 2. 6.* It is *Pauls* exhortation, *Consider what I say;* consider what in other places I have named to you, that is, though these be reasons strong enough, yet consider, *Timothy*, or else it will never worke upon thee, therefore consider what I say, and because wee are not able to doe it of our selves, hee prayes to God to teach him to consider, and *the Lord give thee understanding in all things:* and indeed that we may doe so, let us beseech God to open our eyes to enable us to consider; till hee set us a worke, we cannot doe it to purpose, so that I say, wee should learne to doe this in generall, and not onely so, but to make a daily practice  
of

*Mark 6. 52*

*2 Tim. 2. 6.*

of it, every day consider our wayes, to set some time apart for that purpose: when we come to God in prayer, consider the businesse we have to doe, consider what hath beene out of order the day before, to reflect upon our hearts, and to set things strait before God, and after this to have an eye upon our actions all the day, that our tongues, our hands, our feet, or any part be not ready to act any thing before we haue considered and pondered it, before we have good warrant for it.

*Quest.*

You will say this is impossible, must a man stand considering every action that he doth?

*Ans.*

Wee need not to consider every particular action in our way.

*Simile.*

*Simile.*

Too much consideration of outward things.

I say, it is not needfull that every action should bee considered; as in a journey, you know it is not needfull for a man to thinke of every step, but the first intention of the journey will carry him a great way; so set the heart a-right, and that intention will carry a man thorough many actions, though he stand not to consider every particular; but because our hearts are so ready to goe out of the way, like young horses that are not accustomed to the high way, they are ready to turne aside ever and anon, except the hand be upon the bridle continually; so this consideration must bee ever and anon repeated in the heart to keepe it strait, it is apt else to turne aside. This we must learne to doe in things that belong to godlinesse, in other things we are apt enough to doe it; the young man is apt to consider how hee shall satisfie

tisfie his flesh, and the desires of it, how hee shall obtaine his pleasures; the ancients men, they consider how they may increase their wealth, how they may keepe correspondency, as it is said of the good house-wife, *Shee considereth a field and gets it, Prov. 31.* there is too much of this consideration, men consider such outward advantages: the thing that wee require now, is to consider how we may walke circumspectly and holily before God in all things, this is the thing that wee ought to consider, and to neglect this, and to intend other things, is no better than madnesse, if a man doe but consider seriously what he is, what his condition is, and what he is fit for, he will reckon it madnesse to intend other things as he doth; we reckon men mad, when they fall a gathering strawes, and sticke their cloathes with flowers, when they scrabble upon the walls, because wee thinke these actions unmeet for a man: So come to a Christian, when hee is occupied in trifles, in pleasures and honours, (for they are no better) when men doe this with all their endeavour, this is as unmeet for a Christian, this is as much below a Christian, as those other actions that I named, are below a man; and it is as truly spirituall madnesse, as the other is naturall frenzy; consider of this therefore, and come to your selves. I am not too harsh in calling it madnesse, the Scripture calls it so, in *Luk. 15.* the Prodigall is said to come to himselfe; for other

Prov. 31.

Madnesse,  
what.

Luke 15.

H

things

things he was come to himselfe before, but for matter of grace and salvation, therein hee was not come to himselfe; so that a man may truly say, that the world is full of mad men in this sense, because they come as much short of that which belongs to a Christian, of that which belongs to a man, as he stands in relation to God, as he stands in reference to eternitie, as the other actions are to other men, and you shall finde they are occupied in the same manner; looke upon the employments of men, if wee could see what they are busie about, what their thoughts and lives are taken up with, in the morning if wee could see them, as God seeth them and beholds them, we should see they doe as mad men, as a man that makes a garland to himselfe, composed of such vanity as he is most fancied with. Consider therefore what you doe, *Walke exactly, not as fooles, but as wise.* So much for that. The maine point is that we now come to.

*Walke exactly.*

Consider therefore that you *walke exactly*; whence we will deliver this Doctrine (to take the words as they lye,) That

*Doctr.*

*It is required of a Christian that hee walke with God exactly in all things.*

It is a Christian  
and duty to  
walke exactly

Before I come to prosecute this point, I will shew what this *walking* is, and what it is to *walke exactly*. In

In a word, by walking nothing else is meant but the tract and course of a mans life, so that to walke holily is nothing else, but in all the passages and turnings of a mans conversation to keepe himselfe close to the rule; so that into what circumstance soever he is cast, still as a Dye to fall right, whether hee be alone or in company, whether hee be in sport or in businesse, whether he be among enemies, or among friends, all is one, his conversation is still of the same colour, he keeps one tenure what condition soever he is in, in crosses and adversity hee is taught to wait, in prosperity he knowes how to abound, to behave himselfe as a Christian in any particular action, whether it bee gaine or losse to him, whether he be in a pleasant estate, or whomsoever he hath reference to, whether it be for his advantage or disadvantage, all is one, he doth not shift, he doth not dawb it out by seeking inventions, that afterwards will fall off as untempered mortar, his conscience puts it to him, and tells him this is not to bee done, and hee is willing to let his conscience speake, he is ready to obey it; when a man thus behaves himselfe in the constant course of his life, this is to *walke exactly*.

But then againe there is somewhat in this word *exact*, the Greeke word *ἀκρίως* comes of two words, that signifie to goe to the extremity of a thing; so to *walke exactly* is nothing else but so to keepe the Commandements of God,

To walke exactly, what

*Simile.*

Precisenesse  
commended  
by the Apostle  
condemned  
by the world.

*Simile.*

Three things  
in exactnesse.

I

Looke to the  
whole rule.

that a man goes to the utmost of them, to all the rules that hee prescribes, not onely to content himselfe to doe the maine duties of them, but you must looke to every partticle of them, to bee willing to goe to the utmost of every command; so the scope of the Apostle is, to commend unto us here the thing that is so disgraced in the world, the which is a matter of much obloquie, that same exactnesse or precisenesse, for so the word may as well be translated, and there is no word that fits the Greeke better than this. Consider that you walke precisely, or exactly, or strictly in all things; I say that is the Apostles scope, to commend this to us, that men discommend so much, though indeed it be the onely excellency of a Christian; for is not that the best glasse that shewes the smallest spots? and is not that the brightest light that shewes the least moats? and doe you not reckon that the finest flesh that is sensible of the least pricking? so the conscience that is sensible of the least sinne or failing, is the perfection of Christianity which we are to strive to attaine, it is that which wee are to reckon the greatest excellency of all others, so farre it should be from disgrace with us. To walke exactly is required of every one, and this exactnesse is to goe to the utmost; but a little more particularly to describe it, to walke exactly requires these three conditions:

First, looke to the whole rule, he that looks but



but to a part shall never doe a businesse exactly, but imperfectly and bunglingly, that is, you must have respect to all the commandements, to all the precepts that runne thorow the booke of God.

Secondly, hee must goe to the utmost of every one, we see our Saviour in *Mat. 5.* hee sets it downe, it is not enough for a man not to murder, but he must *not be angry with his brother unadvisedly*, there is the extremity of the command, he must not only take care of the maine, but to keepe the least; so hee saith, that a man should not onely not sweare great oathes, or not forswear himselfe, *but let your yea bee yea, and your nay nay*, saith our Saviour in the same Chapter. And so forthat command, *Thou shalt not commit Adultery*, (I give you the instances in that Chapter, because Christ gives them upon the same occasion; saith he, he that breakes the least Commandement, hee that doth not keepe every jot of the command, hee shall not come to Heaven.) As for that command of Adultery, though thou keepe the maine, if thou lust in thy heart, that is, if a man admit lascivious thoughts, adulterous lustfull thoughts, though hee keepe the maine Commandement, the maine duty which is there commanded, yet he *walkes not exactly*; there is a necessity laid upon him, *He that keepes not every jot of the command, shall not enter into Heaven*; so that you must have respect to the whole rule, and to every parti-

2  
Go to the utmost of every command.

3  
Doe it at all  
times

Exactnesse  
required In  
3 respects:

I  
In regard of  
the person,  
2 Pet. 1.

Image of  
God, what.

cular command.

And lastly, you must doe it at all times, *Psal. 106. vers. ult. Blessed is hee that doth iustice, and lowes righteousness at all times*; otherwise a man cannot be exact; hee that doth it by fits and flashes, that walkes exactly one day, and is out againe another, this man is said not to walke exactly, hee walkes with God by fits, as he that looks to halfe the rule, he walks but by halves; if either of these bee, that hee walkes but by halves or by fits, hee is not exact: thus much shall be said for the explication. Now this exactnesse is required in three respects:

First, in respect of a mans person, that hee be clothed with all the graces of the Spirit, that there be none wanting; there must be a generality in thar, and therefore in 2 Pet. 1. wee see the graces are put together, *Give all diligence that you toyne with vertue faith, with faith knowledge, with knowledge temperance, with temperance patience, &c.* that is, as if he should say, a Christian must not be adorned, with some graces of the Spirit onely, but hee must have every one, he must be exact, he must have the whole clothing, the whole Image of God, for the Image of God is nothing else but the happy cluster of these graces: now put the case that any of these be wanting, then you shall see what a defe& it will cause; if a man have faith, if he want vertue, that is, if his faith shew not it selfe in workes, if it bee not a working yertuall faith, what

what will his faith profit him. If he be zealous and ready to the worke, if there bee vertue in him, if he want knowledge to guide, and direct him, and turne him, he must needs erre exceedingly; and therefore hee must joyne to vertue knowledge, if he have knowledge that he know what to doe, if there doe not come in the practice of other graces, if hee bee intemperate, it will lye as a blot upon him, there will be some inconcinnity in his carriage, if hee have other vertues and want one; suppose if hee be temperate, yet if he be an impatient man, this becomes not one of those upon whom Gods Name is called; it becomes a Christian to have his person adorned with every grace, because God requires so much beauty in him, in *Cant. 4. 7.* faith Christ to his Church, *Thou art all faire my love, there is no spot in thee*; that is, thou art adorned with all the graces of the Spirit, there is not one wanting, for there is such a generality required, such is the beauty of a man in Christ, the whole frame of grace is in him: therefore Christ is said to worke *grace for grace*; the meaning is, for every grace in himselfe, he hath stamped another in us; as the seale gives print for print, in the wax character for character, and as the father to the sonne limbe for limbe, and member for member; so Christ to his Saints, he works grace for grace, that is, as he himselfe hath the whole frame of grace in his owne heart, as the Image of God is perfect

*Cant. 4. 7**Simile.*

*Simile.*

2  
In regard of  
the actions.

Circumstan-  
ces must be  
good in a  
good action

3  
In regard of  
others.  
*1am 1. ult.*

in him: so all that hee changeth, all that are borne of him, not of the will of the flesh but of the will of God, they have the same that hee hath; not in degree, no childe hath his members in the same degree as the father hath, hee hath them as a child, the other hath them as a perfect man; so every Christian hath them in the degree of a childe, and yet he must bee exact in all in respect of his person.

Secondly, this exactnesse is required in regard of his actions, all the actions that the holy man hath to doe are to bee exact, therefore it is a rule of the Schoolemen, an action cannot be good except all be good in it, except all the circumstances bee good, if there bee one wanting, the action is evill; this is required of necessity to *walke exactly*; that is, take any action wee doe, if either the principle of it bee not good, that it comes from carnall feare, or from carnall love and desire, or else the end is not good, or the circumstances are not good; to pray, and not to pray fervently; to shew mercy, and not with cheerefulnesse; to keepe the Sabbath, and not with delight; and so you may runne thorow what particulars you will, the wanting of any of these circumstances makes it an evill action; and therefore in regard of his actions he must be exact.

Thirdly, in regard of others it is necessary that he *walke exactly*, as in *1ames 1. This is pure religion and undefiled to keepe a mans selfe unspotted*

ted of the world : now if a man will bee unspotted of the world, hee must be exact in all things, If he faile but a little, the world will blot him and blaze his name all over, that no place shall be empty of it, if there be any spot in him. It is true, the applause of the world is not to be greedily looked for, but yet in this case every Christian should be like *Abalom*, there should be no blemish in him from top to toe, he should labour to bee so blamelesse in all his conversation, to doe as *Zachary* and *Elizabeth*, to walke in all the Commandements without reproofe, so that a Christian in regard of his person, in regard of his actions, in regard of others, hee must walke exactly.

But now in this point that I have delivered there is somewhat more than this, it is required, I say, of every Christian, that he walke exactly before God in all things, here comes in a question or objection, when I say it is required of them ; the question is now whether it be of necessity or no, that it bee so laid upon every Christian, that they cannot keepe in good termes with God, that they can have no assurance of their owne good estate except they doe it? whether it be laid upon them of such necessity or no, to keepe such exactnesse in their conversation?

To this I answer : this precept, as well as any in the Booke of God, is to be kept Evangelically, though wee cannot keepe it Legally ;  
that

*Quest.*

*Ans.*  
How this precept of exactnesse is to be kept.

that is, we must endeavour to the utmost of our power to doe it, to strive with all our might, we must intend, and desire, and purpose to doe it, and we must have endeavours answerable to our purposes; this necessity lyes upon every man to *walke exactly*, that is, to allow himselfe in nothing that is a knowne sinne; there may be many failings out of passion, a man may bee transported out of incogitancy, out of inadvertancy, because many things passe from him that he is not able to consider of; but let it come to this case, to be a knowne sinne, if he allow himselfe in it, this is a breach of the Evangelicall keeping of this Commandement, which requires that a man *walke exactly*, and this lyes upon every one of necessity, that he doth not admit of any knowne sinne in his conversation, but in that respect to *walke exactly*, and that will be manifested by these reasons:

Reasons why  
Christians  
should walke  
exactly.

*Reas. I.*  
Else there will  
be a breach  
betwixt God  
and us

*Simile.*

First, if there be but one thing in your conversation (pitch where you will) be it greater or smaller, if it come to be a knowne sinne, if it be revealed, that you know such a thing is a duty, or such a thing is a sinne; now if a man walke not exactly in that, hee makes a breach betweene God and him: as it is with two friends, if there come but a small matter wherein they differ, that falling betweene them, if neither of them yeeld, it makes an utter breach and separation betweene them; so let it bee a matter of lesse moment, take the least

least sinne, or the neglect of the least duty, yet when I know this thing God requires at my hands, it is a thing that God will have done; when a man now lyes in the contrary and will not doe it, certainly God will not yeeld, and if he doe not, it makes a breach betweene them, it makes a separation betweene God and him: As it is with a Prince, if hee command a man to doe any thing, when he proclaimes it, when there is authority put upon it, when it is made knowne to him in particular, the standing out makes him a rebell; so it is in this, the standing out with God in any part of our conversation, if wee be not exact in all, it puts us into a state of separation from God.

*Simile.*

Secondly, except a man walke thus exactly with God in all things, it is evident that what he doth, he doth it for himselfe, and not for the Lord; and if he doe so, it is not accepted of God: I say, what he doth, it is for himselfe and not for the Lord; for if he performe that obedience which he doth for the Lord, and for his Commandement to please him, what is the reason that he goes not to the utmost? why doth hee set limits to himselfe, for God requires that we should *doe his will on earth, as it is done in Heaven*? his commandement is, that we should goe to the utmost of every command; now when we limit our selves in holinesse, when we come to such thoughts as these; well, I will have as much as will bring me to Heaven, I will labour  
for

*Reas. 2.*

Else what a man doth, is for himselfe, and not for the Lord.



for so much exactnesse of conversation, as will keepe mee in the state of grace, as much as will preserve me from hell; I say, the ground of all such conversation is nothing out of a mans selfe; it is but regard to himselfe, he doth but onely looke at his owne salvation and no more, which is a thing, I confesse, that may be looked at, but to looke at nothing else, is selfe-love; when a man looks at nothing but his owne salvation, and how he may escape hell, that man cannot be right; now when a man sets himselfe limits, and circumscribes himselfe, and faith with himselfe, I will goe thus farre and no further, when he doth not endeavour to come to the utmost, to the highest peg, it is a signe his heart is not upright, therefore there is a necessity laid upon every man, that he *walke exactly* with God in all things.

*Reas. 3.*  
 Elle it argues  
 a man is not  
 in Christ.

Thirdly, take any particular in a mans conversation wherein he favoureth himselfe, if hee be overcome of that, he is not in Christ; whosoever is in Christ overcommeth the world and the flesh, saith the Apostle, *Gal. 5. Whosoever is in Christ, crucifieth the flesh and the affections*; and overcomes the Devill, as wee know the stronger man casts out the strong man; now when any one particular of these lusts of the flesh, or the temptations of the world, or the devill, shall come and set upon a man, if he yeeld to this he is overcome of it, whereas none of those that are in Christ are overcome of the world,

or of the flesh, or of the devill; that is, if there be any particular sinne (for they are but souldiers that fight under those Generalls and Captaines) if a man once yeeld to it, if a man give over striving against it, a man is said properly to bee overcome; whereas if a man continue warring with sinne, it is another case; but when he gives over resisting, as the Apostle saith, *His servants you are, whom you obey*: if a man come to obey any sinne, whatsoever he is in the whole course of his conversation, it interrupts this exactnesse; when he yeelds, he is overcome: As, we say, water and fire, as long as they contend one with another, neither is overcome; but when they yeeld one to another, when the fire is turned all to be water, then it is overcome; so in this case, when there is a contestation betweene us and sinne, if wee yeeld to it, then sinne overcomes us, and hee that is overcome of sinne cannot be in Christ.

Fourthly, if there be any particular sinne in a mans conversation wherein hee doth allow himselfe, it hinders the use of all meanes and the profit of them, that neither a man is able to pray, or able to heare, or able to doe any duty as he ought: So that as a medicine is applyed in vaine so long as the Arrow head is in the wound, that must be removed first before it can worke any cure; so let there be but one sinne, one failing in this exactnesse of conversation, and all the meanes of grace are in vaine: therefore

*Simile.*

To be overcome, what.

*Simile.*

*Reas. 4.*

Else no means can be profitable.

*Simile.*

fore there is a necessity lyes upon every man, if he will be a Christian, if hee will reckon himselfe of the number of those that are the children of light, that he *walke exactly*. But not to stand to presse this further, to make some briefe use of it, for I desire to come to the other part, *Not as fooles, but as wise.*

*Use.*

To labour for  
this exactnes.

In keeping  
the Sabbath.

In Prayer.

In receiving  
the sacramēt.  
in our partic-  
ular calling

In Recreas-  
tions

The Use we are to make of this, is to set our selves about the worke, to doe the thing, to labour to *walke exactly*, and here it is good to bring our selves to particulars. Come to the keeping of the Sabbath, I would but aske this question, Whether the day be not holy? whether it differ not from other dayes that are common dayes? and if it be not holy, why doe you doe any thing at all? and if it bee holy, is not a holy day to be kept holy? why doe you not keepe it exactly to God? And for *Prayer*, when you come to call upon the Name of God, it is not the slight performance of the duty that God looks for, it is another thing, hee takes your prayers by weight, and not by number; therefore looke you doe it exactly; so in receiving the Sacrament, and all duties, I leave it to your selves to consider particulars: and so for the duties of your Calling, to be diligent in them, to serve God and men in them with the fatnesse and sweetnesse of them: and so for sports and recreations, to be exact in them, and not to use those that bee unlawfull, and those that be lawfull, not to use them excessively; but

but to use them with limitations; and to put right ends upon them; and so in all businesse and conversing with men, in all the turnings and passages of a mans life, looke that you *walke exactly*, that your obedience be generall, otherwise that is a signe the heart is not changed; a man is not right borne till he come to *walke exactly* with God, till he be willing to performe every duty, and willing to shunne every sinne that hee knowes, every thing that hath a tincture of sinne, if the heart be right there will be an antipathy betweene us and whatsoever is called sinne; otherwise what is the power of Religion, if we onely doe duties that are facile and easie, to which we have no contrary disposition, it were an easie thing then to be religious; but herein is the power of Religion, to subdue every affection, to subject it, where there is a strong streame of a contrary disposition to turne the course of nature, to obey God when a man findes the greatest difficulties, in the time of temptation and triall to doe it, this is that which is necessary for us, otherwise the truth is, wee serve the flesh and not God, saith James, *Iam. 2. The same God that said thou shalt not murder, said also thou shalt not commit adultery*; so I say to every man that failes in any particular, and allowes himselfe to lye in any particular sinne that he will have his liberty in, I say, hath not God said, thou shalt not doe this as well as that, and if thou doest one duty to

The power of religion, what

*James 2.*

*Simile.**Simile.*Instances of  
*ex. & walking*

to God out of love and respect to him, or if thou didst abstaine from any sinne becaule hee forbids thee, doth not hee forbid thee that as well as this, and he hath commanded thee this duty as well as the other, why doest thou not performe all then? A little leake will sinke and drowne a Ship as well as a great breach; one disease will take away the life as well as many; so one sinne, one failing in this exactnesse of conversation is enough to destroy us, it is enough to put us out of a right condition in Gods sight, therefore learne to *walke exactly*, beware of by-ways, which though it may be hidden from the eyes of men, yet God knowes it that sees in secret; for that is a common course: Men doe as wandering stars which are carried about with the rest of the Heavens, and yet they creepe backe by a contrary way, which is their owne proper motion; so it is the custome of men to doe as others doe for the outside, to come to Church, to abstaine from grosse sinnes, to live civilly, to deale justly with men in their common course, but they have a proper course of their owne. Labour to be exact, take heed, know that God observes you, and know this, that that hath beene the practice of the Saints, it is not a thing impossible to be done, wee must not set upon it as upon a thing that none can reach to: looke on *Moses*, see his manner of walking, when God commanded him to goe with all that hee had out of *Egypt*,  
hee

he would not leave so much as a hoofe behinde him, he would doe it exactly: looke on *Paul*, he knew nothing by himselfe, that is, hee kept a cleare conscience in all things, though hee were not thereby justified: looke on *Samuel* and his walking, he calls the people to him, and saith to them, what have I done amisse? whom have I wronged? *Whose Oxe or whose Ass have I taken?*

Againe, see those that faile in this, and wee shall see that it is not a slight matter; *Saul* walked with God, but because hee did not walke exactly, because he offered sacrifice before hee should, you would thinke it a small matter, but because hee did not destroy, but spared *Agag*, God rejected him. So *Nadab* and *Abihu*, when they offered sacrifice, you would thinke it to be no great matter, a circumstance, and will not common fire serve the turne? but they were consumed for not walking exactly: looke upon the Prophet that did not keepe him close to the word of God, as he returned backe hee was slaine of a Lion: looke upon *Balaam*, he walked with a faire out-side, yet because hee was not exact, (for God saw the falsenesse of his heart) God saw the secret-by-ends that hee had in it, and for this cause God rejected him, therefore take heed that you walke exactly.

*Not as fooles, but as wise.*

It is our wisdom to doe so, (to speake a word or two of that) to doe that which God

I

hath

Instances of  
those that  
walked not  
exactly.

It is wisdom  
to walke ex-  
actly.

*Simile.*

hath appointed a man to doe, to doe that which the rule of wisdom hath appointed, that must needs be the wisest way: now it is the rule of wisdom that commands us to *walke exactly*; and as hee is the best writer that comes nearest his Copy, and he the best Carpenter that comes nearest his rule appointed him; so he is the wisest man that comes nearest the rule of wisdom which is the booke of God, which exhorts us to *walke exactly*.

Againe, to bee guided by God, who is the wisest, is it not the wisest way? it is Gods appointment that wee should *walke exactly*; examine the properties of wisdom, and we shall see what cause there is to reckon it to bee wisdom to *walke exactly*.

The properties of wisdom.

I  
To direct all  
actions to an  
universal end.

First, the maine property of wisdom is, when a man lookes to the generall universall end of his life, and frames all things according to that, for therein properly wisdom or prudence consists; when a man lookes aright to the utmost and generall end of his life, for a man either to looke to no end, or to be as those that roule up and downe at randome, men that have no particular scope to which they direct all their actions, this is grosse folly.

But besides this, if a man have no end, or if it be but a particular end, hee is not said to be a wise man; he may be said to be a wise Pilor, or a wise States-man, or a wise Merchant, or a wise Warriour that sets such particular ends; and



and so wee may goe thorow all, but hee can never be said to be a wise man, except hee looke aright to the generall scope, and the generall end of his life; now hee that walkes with God perfectly, hee onely is a wise man, because hee onely looks at the generall frame and course of his life aright. The cause of all our errors (as one saith) is because we looke onely upon part of our life, we looke not to the whole, we have not our eye upon the generall scope and ayme of our life, and therefore wee walke unprudently, hee onely is a wise man (I say) that frames the whole course of his life aright, and therefore wisdom hath that excellency above all other things, because it looks to the end, as the end is best, so any error about the end is worst (saith a Divine) as the end is best, so folly, and imprudence, and error concerning the end is the greatest error: therefore the Scripture calls this wisdom godlinesse, and this folly wickednesse, the best and worst names that can be; therefore if this bee wisdom for a man to frame the whole course of his life aright, to looke to the generall end, to be sure that his scope bee good, then hee is the wisest man that *walkes exactly* with God, whatsoever hee be in other things, this makes him a wise man.

Secondly, this is a property of wisdom for a man not onely to know, but to put in execution, that is the difference betweene prudence

Note.

The cause of errors.

Error about the end the greatest.

2

To put a man upon practice  
Difference  
betweene  
prudence and  
other arts.

How men are  
to be effec-  
med.

3  
To looke to  
every part of  
his businesse.

and other arts; in other arts, hee that knowes what is best, is the best Artist, but in matter of prudence, he that knowes what to doe, and practiseth not, is of all other the most foolish; and therefore action is a chiefe property of wisdom; there is this requisite to prudence to invent the worke aright, and to put it in execution: therefore he that *walkes exactly*, he that not onely knowes what to doe, but in good earnest doth it, hee is the wisest man. Men are not to be judged according to their knowledge, or according to their habits, but according to the act, according to their execution and practice, as the Apostle saith, *Rom. 2. God shall iudge men according to their workes.*

Againe, another property of wisdom is, when a man not onely lookes upon one part of his businesse, but hee lookes round about it, he lookes in all the nookes and corners of it; it is the ground of error, when a man lookes upon one part that drawes him on to the worke, but he lookes not round about, to see the discommodities, to looke to all: if this bee wisdom, then to walke with God perfectly is the greatest wisdom; take any other man that doth it not, that steps aside out of the wayes of God, that *walkes not exactly* with him, that goes out and seekes some profit for himselfe, or some credit, that steps out for some sinfull lust, to satisfie some pleasure which he thinkes will bee great advantage to him, to have this which o-  
thers

thers want, what is the reason of this? because hee is not wise, hee lookes but upon one part; if he did looke round about, if hee did put the antecedent and the consequent together, if hee would summe up all his life together, he would see that that were not the best way, hee would see that that would bring him much misery, and that the abstaining from that sinne would bring him much happinesse: thus hee would thinke if all were put together, but when hee lookes on one part, and not on all, hence it is that men walke not exactly.

Againe, it is another property of wisdom, for a man not to looke on the outside, but to looke on the inside of things; fooles looke on the outside, but wise men see the inside, they see the sap in the tree: when a man looks onely on the outside, hee is subject to bee taken with the snare, when he sees the Corne spread, and sees not the net; but a wise man sees the hooke in the bait: the most precious things in the world, their carriage is base, their outside is base, the worst things are gilded, and men for the most part, for want of wisdom, take the things that are gawdy on the outside, and leave the other. As the Apostle saith, *We are as men of sorrow, though indeed we reioyce: as men having nothing, though we possesse all things*. his meaning is, the outside is meane, the outside is base; is it not prudence through the gold to see the base mettals, to see the thing that is bad indeed,

4  
To looke on  
the inside of  
things.  
*Simile.*

*Simile.*

to see the vanity, and folly, and deformity of sinne, that God hath forbid us to commit; to see the false glosses of Satan that hee puts upon sinne, to see the base metall within: and on the other side, to see the excellency of spirituall things. They that walke exactly, they see the inside: *Moses* had two things presented to him, to suffer afflictions with the people of God, the outside was bad enough, or to enjoy the pleasures of sinne, the treasures of *Egypt* that he might have had in *Pharaohs* Court; here the outside was good, this was his wisdom to see thorow both these: he that walkes perfectly with God, he sees the inside of things, he sees that God neglects things that have an outward glasse, and cleaves to things that though the outside be base, yet in themselves they are excellent and precious. I should have come to some exhortation, but the time is past.

So much shall serve for this time.

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Samuels

# Samuels Support

## OF Sorrowfull Sinners.

1 SAM. 13. 20, 21, 22.

*And Samuel said unto the people; Feare not; (ye have done all this wickednesse, yet turne not aside from following the Lord, but serve the Lord with all your heart; And turne ye not aside, for then should ye goe after vaine things, which cannot profit, nor deliuer, for they are vaine.) For the Lord will not forsake his people, for his great Names sake; because as hath pleased the Lord to make you his people.*

**T**HE occasion of these words was this; in the former part of the Chapter, Samuel setteth forth the greatnesse of the sinne of the people, in desiring of a King; and he tels them that

therein they had cast away the Lord who was their King : And upon this a miracle was wrought, whereby God discovered his displeasure from Heaven, which so amazed the people, as at the eighteenth verse it is said, *They feared exceedingly, and desired Samuel that hee would pray for them* ; and now in these words ye have Samuels answer, and his scope therein is to exhort the people not to feare, for they thought that so great a sinne could not bee forgiven easily, nor they so easily received to mercy againe ; hee therefore labours to take away the discouragement, and tels them that if they would come in, *fear not* for God will receive you.

Obiect.

But they might object, but wee have committed a great sinne.

n/w.

It is true, saith hee, I will not goe about to extenuate that, yet notwithstanding know this for your comforts, that God will continue the same that he hath beene, and therefore *fear not* : and that he further fetcheth forth from an effect which commonly this feare hath, which will cause us to depart from the Lord : so that now hee labours to take away their feare by two things : first, by taking away their discouragement, the cause of their feare : secondly, by shewing them the bad effect it will bring forth, to cause them not to depart from the Lord, the contrary to which hee exhorts them unto, and confirms his exhortations by these reasons :

First,

First, saith he, *Turne not aside from following the Lord*; in which there is a reason couched, as if he should have said, now you have committed one error, will you commit a second? when a man is out of his way, will he goe on? no, but will returne rather, and will you turne aside from following the Lord too? secondly, whether shall it be that you would goe? to the creatures, they can doe you no good. Here are two things that you all desire; first, deliverance from evill when you are in a state of misery; secondly, such things as may advance you in a good estate. Now the creatures can doe neither for you, for they are vaine; it is vanity, an empty thing, and will you leave the Lord who hath power to doe all this for you, and what else you can desire?

But they might say, but we have displeased the Lord, so that he will not looke on us as hee was wont.

*Obiect.*

He answereth and tels them that God is the same, he will not easily forsake his people, for which he gives two reasons; first, because hee had chosen them to be his people, hee had freely made them his people at the first, and hee is alwayes the same, and therefore hee will continue to keepe you.

*Ans.*

But they might say, we have made our selves unworthy of being his people, wee deserve to have a bill of divorcement given us.

*Obiect.*

But yet secondly, because they were his people,

*Ans.*



people, called by his Name, therefore for his Name sake hee would not cast them away, it would bee against his honour and glory; so these are the summe of the words.

From these words *fear not*, the Doctrine is, That,

*Doctr.*

*Our natures are apt to bee inordinate in our affections; in our feares, as they here, so in our loves and griefes.*

Now that it was so with them, it appears by *Samuel* his speech, for you may know the disease by the medicine, their hearts were shaken and disadvantaged exceedingly, and well-nigh drawne from the Lord, and therefore hee exhorts them that they should *not feare*; this shewes that wee are apt to feare inordinately, they had Prophets no doubt among them that had told them of this sinne all the time they were about it, and then they feared not; but now the thunder came, they beganne to feare extremely, so that *Samuel* had much ado to compose them againe. Now our affections are said to be inordinate, either when wee doe not love, or feare, or grieve for that we should (for therein our inordinacy consists in the defect;) or secondly, when as they are set too much upon anything, that is, when we over-love or over-grieve, which is either by pitching them upon wrong objects, or exceeding in the measure,

sure, and therein lyes all the error that is in our affections; now let us see our owne disposition by the disposition of this people: when we are well and in health, we feare not any sinne, but as the Prophets phrase is, *Rush into sinne, as the horse rusheth into the battell.* a horse is not able to discern that they are enemies, and so rushes on to his owne destruction; so *Salomon saith, A foole goes on and is punished; and, a foole rageth and is carelesse:* that is, hee is violent in his affections to sinne, and yet fearelesse withall: and this you may see also in the people of *Lystra*, at the first they thought *Paul* and *Barnabas* to bee gods, and knew not how to doe too much for them, but anon they would have killed them; and so we see by experience, that those whom men had magnified and esteemed most, they have at last most despighted and contemned; and so before sickness we cannot humble men, in sickness we cannot comfort them, all which proves the Doctrine.

Now for the reasons of it; first, the generall cause is the fall, which hath put all out of order, so that the soule is like an Instrument quite out of tune, every stroke that is stricke is amisse, there is no harmony at all in it; secondly, the more immediate causes are, first, injudiciousnesse, men are not able to judge aright, and then they are bold when they should bee fearefull, and fearefull when they should bee bold, as one that wanteth skill and judgement is

Reas. 1.

is fearefull in that businesse, which a wise man that knowes it will not feare; secondly, affections want the bridle of grace, which should keepethem in, and moderate them, they are of themselves unruly horses that draw the soule out of the way, unlesse there be an *Anriga*, an hand kept upon them by grace, and this being wanting, it becomes further inordinate, because Satan joynes with thine affections very often, for that is his advantage, to adde wind to the tide; and hence ariseth his temptations, when as he sees an affection stirring, hee takes the advantage, intends it, and makes them more violent.

*Use.*

The Use is, to take notice of this inordinacy of our affections that wee are subject unto, wee have an inmate within us that will have an hand in every businesse, and what it doth, it still doth amisse; whatsoever therefore you are adoeing, still search what affections you have, and you shall finde that all that comes from your flesh is amisse, and bee jealous over sinnes, and this ye should rather doe because they blinde the judgement; when affections are strong, then take heed of them.

*Quest.*

But you will aske me, how shall I know mine affections are inordinate?

*Ans.*

I answer, then when they are hinderances; for you shall know this, that all affections are planted by God for a speciall end, use, and profit to man, and not to bee hinderances in them.

themselves, so as we could want none of them, we could not want griefe for things past, nor could we be freed from feare of evils to come, for otherwise wee could not take heed nor labour to prevent them when they are coming upon us, we could not be freed from anger, for it stirres up to remove impediments that lye in our way. Now you know the inordinacy of an affection, as you may know a disease in Physicke; the generall rule of Physicians is, when there is *actio laesa*, as when you view all the functions of nature, and you see naturall impediment in some naturall function, why then wee judgethere is a disease; so it is true in the soule, when your griefe is such as interruptes prayer, and hearing, hinders you in your duty to God and man, then it is inordinate; and it was the case of the Israelites inordinacy, who could not hearken to *Moses* for the griefe of their hearts: so for anger, if it bee such as causeth you to remove such impediments as lye in the way of good desires, then it is good; but when it causeth such a distemper, that you are ready to flye in the faces of your brethren, and so as you are more unfit for what is good, then it is inordinate: and so likewise your feare, when it expectorath your soules, so as they are made unable to prevent the evils that you feare, and so discourageth you, that you flye from God, so as to hide your selves from him as *Adam* did, and as they here would have done, and so

so if your delights and mirths make you more indisposed and unfit to prayer, or for good conference, &c. so it comes in as a dampe to your mirth, and when as that which should oyle the wheelles, and make you cheerefull in good duties, cloggeth you, then they are inordinate.

Quest.

Q. But you will aske me, how we shall resist the inordinacy of them?

Ans.

A. Two wayes: first, if thy inordinacy be in the defect, in not feareing when wee should feare, or not loving when we should love; wee must be carefull then for to stirre it up, for wee may sinne in the want of affection, as much as in the misplacing of them, as this people here sinned as much in not feareing before, as in feareing now; and in their feare now they feared the judgement and not the sinne: for had their feare beene pitched upon that, *Samuel* would not have laboured to have taken them off. Secondly, they feared that God would not be reconciled to them any more, so that their feare was misplaced, and therein they sinned, whereas *Christ* saith, *Revel. 2. 10. Feare not the things yee shall suffer*; but the sinnes which brings those crosses.

Quest.

Q. But you will say, when as our feares and affections are thus misplaced, when our hearts are possessed of them, how shall wee then resist and empty our hearts of them?

Ans.

A. First, have your judgements set right, for

for the obliquity in the affection comes from the judgement, as those things wee apprehend to be evill, them we feare too much, and therefore labour to have it enlightned.

Q. If you aske me, how we shall doe that?

Quest.

A. Bring it to the Word, and see what that sayes, for the Word is as a glasse which represents things as they are: I cannot stand to give instances out of the Word how to direct every affection; as now take Poverty, which thou fearest so much, the Word makes it nothing, *Rev. 2. 9. I know thy poverty, but thou art rich;* as if he had said, it is a matter of nothing: So likewise for your feare of men, *Feare not him that can kill the body, but feare him that can cast both body and soule into hell fire:* first, the Scriptures make nothing fearefull but Gods wrath and sinne, and therefore now stick to the Word, and whatsoever thy phantasie is, yet say, sure I am thus; God said, and therefore I am sure it is so, and this will rectifie the judgement; say it is but my fancy, howsoever it may be greater or lesser, yet the thing is the same as the Word said it: As the shadow may be greater or lesser, yet the body the same; so take any thing else, as the losse of credit, or the like, wee thinke these something and feare them, but the fault is in our phantasie; men doe therefore well by fitting their hearts to what the Word saith, to stay themselves. Secondly, againe if this will not prevaile, then let us pray our selves lober;

Ans.

for

*Simile.*

for inordinate affections make as much difference betweene a man and himselfe out of it, as is betweene a drunken and a sober man. Now Prayer composeth the heart much, for it bringeth thee into Gods presence: And as the Sunne casts downe the mists and dispels them, so Prayer doth an inordinate affection. Againethirdly, adde to this communion of Saints, and that is a good meanes; for we are in such fits, as men in a feaver whose mouthes being out of taste, we should suffer our selves to be ruled by the judgement and taste of others. Fourthly, after all this, beseech God to convince thy judgement, to perswade thy understanding fully, for that none can fully doe but he.

The second Doctrine is, That

*Doctr. 2.*

*The greatnesse of our sinne is no impediment to forgivenessse.*

It is true, saith *Samuel*, yee have done this great sinne, I will not goe about to diminish it, but the Lord will forgive you notwithstanding. I will deliver it in these termes, because we are apt not to thinke so, and when wee have sinned against the light of conscience, relapsed often, wee are afraid to come into Gods presence, as we see it by experience; and therefore now if any man hath committed any great sinne, let him apply it to himselfe. It is true, I have done such a great wickednesse, why, yet  
he



be of good comfort, humble your selfe, *continue to follow the Lord*, you shall finde God the same to you that here hee was to this people. Now the reason of this is;

First, because the pardon of the Gospell, which wee preach, makes no exception of any siane; Christ came to save sinners, to take away the sinnes of the world, this is spoken indefinitely. Secondly, not of any person, preach the Gospell to every creature, there is not any exception of any rebell or rebellion. Thirdly, besides the price that was paid answers for the greatest sinnes as well as the least; he is ready to forgive a thousand pound upon satisfaction, as well as ten groats; and therefore if thou hast Christ for thy ransome, it is no matter what thy sinnes have beene, great or small, for the same price may as well stand for the one as for the other. Againe fourthly, the God which we have to deale with, is a mighty God, even in this, even in pardoning, *Michah 7. 18. Who is like unto our God that pardoneth iniquity, and passeth by the transgression of his heritage? he will subdue them and cast them all into the depth of the Sea; thar is, herein the infinitenesse of God appeares in forgiving transgressions, hee sheweth his might in it, and being mercifull as God, and not as man, and therefore he useth that metaphor of casting their sinnes into the depth of the Sea, that as the Sea drowneth mountaines as well as mole-hills, if they bee*

Reas. 1.

Reas. 2.

Reas. 3

Reas. 4.

cast into it; so his Attributes are infinite, and so are his mercies: and therefore he takes delight to forgive great finnes, because we know him to be God and not man thereby, because hee forgives more than a man is able or willing to forgive. But because examples are more prevalent in this case, I will give you a few: *Adam* was the cause of murthering the whole world, hee made all men not onely guilty of the first death, but also of the second; besides other aggravations of his sinne, beleeving the Devill rather than God, &c. yet we see that God found out a remedy and received him into mercy, for he himselfe preached the Gospell to him, and therefore not without profit. So likewise *Mannasses* sinnes exceeded, so as indeed we know not how a man should commit more almost: yet when he humbled himselfe greatly, (for he had great sinnes) God received him to mercy, and restored him to his Kingdome; so as when we read of his sinnes, how hee filled *Ierusalem* with blood, &c. one of us would have beene ready to have said, What, Lord, wilt thou forgive this man and set him in his Kingdome, as if he had done nothing against thee? to name no more than that in the *1 Cor. 6. 9.* those monstrous and hainous sinnes there mentioned, as greater there cannot bee mentioned, yet some of them that were guilty of them were received to mercy, *such were some of you, but now are ye washed and iustified, &c.*

The

The use shall be, that you would take heed how you limit the holy One in regard of his mercy, that hee will goe so farre in pardoning and no further; I dare boldly tell you, it is as great a sinne to limit God in his mercy as in his power; as that was the sinne of the Israelites, when as they were to goe into the land of *Canaan*, they limited God, and thought hee could not bring them in because of so great walls and great Gyants, &c. and so take you heed lest you limit his mercy, as that when your finnes are such finnes of so hainous a nature as that he will not forgive you. How did *David*, when he had committed the great sinne with *Bathscha*. &c. and so *Peter* that stood in the same termes with Christ that hee did before; and if you cannot bring your hearts to thinke this, then goe beyond your owne judgement by faith, for this is it that hindreth us from beleeving, that we draw a scantling of the Lord by our owne phantasies, whereas he sayes, *That his thoughts are above our thoughts in pardoning*, *Isaiah 55*. Another point that I will deliver from these words is this, That

71.

The way to have a sinne forgiven, is to aggravate it, not to extenuate it.

Doctr. 3.

Samuel here you see, when he goes about to comfort the people, hee aggravates the sinne, but withall aggravates Gods mercies, and so

comforteth them; so that the best way to have a sinne forgiven, is to confesse it to the utmost.

*Reas. 1.*

First, it puts a man into such a disposition as God hath promised forgiveness unto, for then wee come to see the vilenesse of our selves, that we cannot stand upon our owne bottome, but are empty of all, and without God must perish, and so are drawne from our selves and all in us, to rest no more upon our selves, but upon God alone.

*Reas. 2.*

Secondly, besides, the more particularly sinne is confessed, the more glory ariseth to God, and shame to our selves.

*Reas. 3.*

And againe, it strengtheneth us against sin another time; a full confession of any sin is a great preservative against it, when a man hath looked round about any sinne, and considered all the particulars of it, it shuts up all wayes to the sin, whereas otherwise, when men confesse by halves, they live in some way of sinning.

*Use.*

The Use is, to teach you not to extenuate your finnes, but to confesse them to the utmost; and this you had need be exhorted unto, for I doe not know a duty more hard than this, though you may thinke it easie; men are loth to confesse their finnes, because men are loth to leave their finnes; till they mean to leave it, they extenuate it; if men will keepe any reservation, and are not willing perfectly to forgive all, they will not confesse them fully.

2

Again, men want light to see sin fully, for wee

we see sinne in the circumstances of it no further than wee have light lent us from the holy Ghost; as the light is brighter and brighter in the house, the more clearly doe wee discern the least more, so here.

Again thirdly, there is a selfe-love in every one, and therefore while wee looke on sinne as our owne, wee are ready to favour it; as *Duda*; whilst hee looked on the adultery, as in his daughter, hee judged it worthy of death, hee would have her burnt; but when it came to be his owne sinne, then the case was altered: so *David* would have had the man put to death that tooke his neighbours sheepe, but when it came and proved to be his owne case, God was faine to take a great deale of paines to humble him, and to make him confesse it; and therefore aggravate your sinnes in your confessions, saying, I have had these and these meanes, I have sinned against the great light againe and againe, and brake the Covenant that I have made with God, and know that this way you cannot exceed, *If our hearts condemne us, God is greater than our hearts*: let us take a man that apprehends his sinne most fully, yet God conceives more fully of it, so as we in our thoughts cannot reach to what he seeth sinne to be: and herein you had need take paines and search diligently, for many sinnes that are great sinnes, will appeare at the first to be but small ones, as this sinne of theirs, they thought it but a small

3.

1 John 3.20.

matter at the first, it was but choosing of a King, that was not any where forbidden; and yet *Samuel* tels them, that therein they had first cast away the Lord; secondly, they cast away *Samuel* and the Lord in him; thirdly, they had put trust in Kings: And so *Dauid*'s numbring of the people seemes to be but a small thing, a thing not in it selfe unlawfull for a King to see what strength hee hath to encounter an enemy, but *Dauid* hee knew his owne heart, hee knew his owne ends, then hee cries out hee had done exceeding foolishly: know this therefore that this ye ought to doe, and that the more ye see sinne abound, the more yce will see grace abound, and so you will love the more, and prize Christ the more, and be more humble and content with any condition. Againe observe,

Doctr. 4.

*One sinne makes way for another.*

This sinne of theirs had well-nigh drawne them to a departing from the Lord, now were they in the high-way to slip from the Lord quite away.

Reas. 1.

The reasons are; first, because every act intends the habit of sinne; as when any thing is acted, it increaseth the habit with which it is acted; as every act of grace strengtheneth the habit of grace, so sinne makes the flesh to rise above the spirit, to get it under, and so at last to get the victory.

Because

Because every sinne weakeneth that grace which should resist it; as in a disease there is not onely a thing contrary, with which health is to wra-  
ble, but something also which weakeneth the  
strength by which health should resist; and so  
doth sinne (especially great sinnes) seize upon  
the strength, takes away the rectitude of judge-  
ment by which we should resist; if it be a great  
sinne, it workes as a great disease which seizeth  
upon the principall part; and therefore is often  
little felt; a small sinne is a small wound, which  
ye may easily feele, because all else is in health;  
but a great sinne is as a blow upon the head  
which amazeth us.

Reas. 2.

Againe, committing a great sinne discoura-  
geth us from comming to God for pardon, and  
makes us bold to goe on, and seeing we are o-  
ver shooes, we are willing to goe on and bee o-  
ver boots too.

Reas. 3.

After commission of a great sinne, God giveth  
Satan leave to take possession of a man, as Satan got  
possession of Saul by his envy at David; an evill  
spirit (as is said) fell upon him, and hee would  
have killed David, and so Iudas, after his reso-  
lution to betray his Master, the Devill entred  
into him, and would not suffer him to continue  
there, but to hang himselfe; and therefore take  
heed of falling into sinne, for then ye are tan-  
quam in praeipitio, so as you cannot stay your  
selves, as in a quick-sand you sinke deeper and  
deeper; and therefore deale with sinne as you

Reas. 4.



would deale with poyson, which a man will not let alone to lye long in his bodie, but he will take an antidote against it as soone as hee can. Another point we may observe, is this, That

*Doctr. 5.*

*Discouragement and too much feare are great means of our departure from God.*

1

2

*Fear not, turne not aside from following the Lord, &c.* There are many things which keepe us off from comming to God; first, our strong lusts, not willing to give over all, nor yet to doe all. Secondly, our deferring of repentance, we can doe it as well hereafter, but the greatest hinderance of all other is that which wee have now named: Many will say indeed, to enjoy the favour of God is a comfortable thing, and to have assurance of our sinnes being forgiven, but I have little hope of this, I have such a nature, and I have fallen often, and have so much hardnesse of heart as God will never receive mee, and so men sit downe discouraged; and this must needs hinder in many respects:

*Reas. 1.*

First, because it takes away all alacrity, for what a man hath no hope to bring to passe, hee will never goe about it; so a scholler, if he hath no hope to get learning, will give over studying; take hope away, and take away all endeavour, nay, take away all desire, which is more, for what is out of a mans hope a man desires not,

not, for objects they worke when they lie neere the faculty, even as fire never worketh till the fuell be nigh it, and the loadstone till the iron be put to it : things that are as farre off, wee have little desire to : as now to instance, the condition of Kings, though it be a thing most desirable, yet seldome men actually desire it because it is out of their hopes, and therefore when men are discouraged, as thinking they shall never have such a lust mortified, they sit downe without all desire or endeavour : and so when men looke on the Lord as on a strict and severe Iudge, it causeth strangenesse in them; they will not come at him, but they will be content with that liberty which they may enjoy without him; as beggers when they see they cannot better their condition, content themselves with what they are, and that liberty which they doe enjoy; and so men being discouraged from going to God, they turne and rest on something else, for the heart will have some liberty.

Againe, when we come to the Lord, Satan hee casts in all these feares, hee musters up all objection, but the Spirit you see saith, *Doe not feare*; now whether will you take part with Satan or the Spirit? If men bee humble, Christ saith likewise, *Come to me and you shall have ease, all ye that are weary and heavy laden*; let them not thinke that their sinnes are a burthen that will breake their backes, if they come to him; and so the Iaylour, hee trembled and thought  
him-

himselfe undone, but *Paul* told him of the Lord Iesus, in whom if hee beleev'd hee should be saved; it is good for us to consider what Satans end is, in casting in such objections, as about the hardnesse of our heart, &c. his end is to discourage you.

*Quest.*

2. But you will say, how shall I know when such objections are from Satan, they may arise from a right judgement of what mine estate is?

*Answ.*

A. Ye shall know it by this, if they put you off further from the Lord, and make the heart listlesse to what it should apply it selfe to, as Prayer, Repentance, then it is from Satan.

In that when the people had here committed this great sinne, and *Samuel* bids them not feare; they might haply aske him, what would you have us doe? then hee saith, *Turne not aside from following the Lord your God, but serve him with all your hearts.* I raise this sixth Doctrine, That,

*Doctr. 6.*

*When a man hath committed any great sinne, it is his duty, his best and wisest way to come in presently, and to turne to God.*

The Spirit here by *Samael* commands it, and therefore it is their dutie, and what hee commands it is best and the wisest course to take: the reasons of it, are;

*Reas. 1.*

*Because the heart immediately after the sinne commit-*

committed begins to contract hardnesse; and the longer it goes without returning, the more hardnesse it contracts, but presently after it is more sensible; and therefore a wound that is taken presently is the sooner healed, and the smart will be the lesse; so it is in sinne.

By committing one sinne we are exposed to greater, for it is like the breaking downe of the walls, which the longer they lye, the breach not made up, the more enemies may come in; there is a gap made, which if it be not stopped, will let the good cattell out, and the evill cattell in; see this in *David*, if he had humbled himselfe and renewed his repentance, hee had prevented that murder, and making *Uriah* drunke, &c. but hee let the gap lye open, and see what a troope of sinnes came in: see this also in *Ara*, his making a Covenant with the King of *Aram*, and rested on him, at the beginning of the Chapter: but now if hee had humbled himselfe, all the rest that followes had beene prevented; but hee did no: so, and then followes putting the Prophets in prison, oppressing the people; when he was sicke, seeking to the Physicians, for hee grew worse and worse, his end was not answerable to his beginning, though he was a good man; and *Peter* now on the other side, because hee humbled himselfe, hee presently was received to mercy, and prevented all.

The longer ye lye in a sinne unrepented, the greater the sinne is, because you abuse Gods patience the

Reas. 2.

2 Chron. 16.

Reas. 3.

the more; for he considereth every house, and it is not slacknesse in him that he forbearcs you, but patience, which you abusing, adde unto his wrath every minute.

*Reas. 4.*

*The same duties lye upon you that did before,* which you ought to performe, and your sinne is no privilege for the omission of them, and therefore your best way is to turne, and not to goe on in your sinne.

*Obi.*

*Ob.* But you will say, Must a man come in presently into the presence of God after hee hath so grossly offended him.

*Ans.*

*Ans.* Ye may, and ye ought to doe it, but not with that disposition remaining in your heart, wherewith you commit the sinne, but with an heart humbled, converted to God, stricken with the sense of its sinne, promising new obedience, and thus to come in presently is no absurditie. If a Rebelle, presently after his rebellion, comes indeed with a sword in his hand into the presence of a King, let him not looke for pardon: if with meekenesse, and a rope about his necke, he may: yea, and I adde this, that the heart is sooner turned if you take the advantage of it presently after the sinne is committed. There are two objections in this case:

*Obi.*

*Ob.* First, you will say, my heart cannot bee presently humbled enough: to which I answer;

*Ans.*

*A.* That God stands not upon the measure of humiliation, so as to reject thee, but if it bee in sincerity,

sincerity, if thou knowest and seest the sinne thou hast committed, so as thou art vile in thine owne eyes, and art resolved not to returne to it againe; if this bee in sincerity, though in never so small a measure, the Lord accepts thee. Againe,

Secondly, know that thou canst not be humbled as thou wouldst at the first, adde therefore to thy humiliation afterwards; as *David* when he said, *Lord, I have sinned*; God forgave him, though hee was not so much humbled as afterward.

*Ans. 2.*

*Ob. 2.* Againe you will say, it may be my sin is not healed yet, then indeed I may come with confidence, and yet my heart may be as false as ever.

*Ob. 2.*

*An.* I answer, that men are first to seeke pardon, and then prepare for healing afterward, for this is a sure rule, that there is no sinne healed till there is an assurance of forgivenesse. The Lord, as he washeth away the guilt, so he healeth the staine, and gives a new Spirit, for this is his Covenant, *Ierem. 31. Ezek. 36. I will forgive their sinnes; and whither then? and give them new hearts.* Wee are all deceived in this, that we thinke when as wee take a purpose with our selves against a sinne, that all is then done, but it is not so; as a man that hath a running issue in his body, it is not enough for him to say, *I will not have it thus*, I desire it should not bee, I purpose it shall not, but he must use

meanes

meanesto heale it. To conclude, when any have fallen into sinne, I say unto them, as *Samuel* here, *Continue ye to serve the Lord*, doe you thinke to mend the matter when you are out of the way, by going on or standing still, but *returne rather and serve the Lord*, for hee is the same Lord still, and there is the same bond still that binds you to serve him. And againe, what will you doe, goe some whither else; (or you must have a being) will you goe to the creatures to get rest from them, they are vaine, they will not profit you, nor deliver you: but you will say, whither then? why, to the Lord, but what hope is there that hee should accept us? why, the Lord will not forsake his people, Hee is still the same God, hee will not forsake his owne, as a father will not forsake his child, and secondly, he will not for his Names sake. Lastly, observe hence, That

*Doctr. 7.*

*The finnes which we commit, make no change in the Lord.*

No substantiall change; they may make him angry as a father may be with his son, and that so as they may feelee the effects of it, but yet he is the same God still; for,

*Reas. 1.*

First, it is not the slipping into great finnes that breakes the Covenant, or makes it voyd; there is nothing that makes a bill of divorce, but an utter turning away from God.

Again,



Againe secondly, *God is the same, and you are the same*; your hearts are the same to him, the same bent of mind, the same frame of heart remaining in you still, ye are his servants still, and he is the same; upon the same grounds that he chose you first, he loves you still, sinnes worke no substantiall alteration; hee chose you freely because hee would, and therefore as there is a transient act of sinne passed from you, so a transient act of punishment may passe from God; for as your hearts are the same for substance to him as before, so is Gods to you.

Reas. 2.

The use is, that you would not thinke when you have sinned, that the Lord will reject you. Our Saviour Christ shewes the same by the parable of the Prodigall: they in the house did not thinke that such a sonne should have had such entertainment when hee had spent so much, that his father would have given him such an answer, *to fall upon his necke*, to bee so glad of him; by that our Saviour expresseth how willing God is to receive Sinners. *David* had no sooner said, *I have sinned*, but God said, *I have put away thy sinne*; and so *Peter* after his deniall, Christ looked on him with the same familiarity as hee did before. Onely doe not thinke that God will hold the wicked innocent; if yee have false hearts, then ye shall not be forgiven.

Vj 1.

If the Lord be so ready to receive men after they have offended him, consider how worthy

Vj 2.

of

of utter destruction they are that will not turne  
to him; if God should say to any man here,  
Thou hast committed this sinne against me, yet  
come in, there shall be no hinderance of my  
part, unlesse the stubbornnesse of thine owne  
will hinder thee, who would not say that hee  
that should refuse were worthy to be condem-  
ned? Christ is said to come to render vengeance to

*those that obey not the Gospel, and therefore*

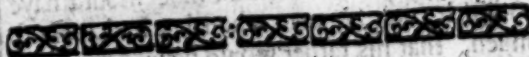
*Samuel addes this in the end of all, if*

*they would forsake the Lord,*

*know that you and your*

*King shall perish.*

2 Thess. 1.



**F F N f S.**

